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GUIDE
TO
SOCIOLOGY
IN
FULL QUESTIONS & ANSWERS
for
DEGREE STUDENTS

[Containing full Questions & Answers of Bombay, Guja
Poona, Karnatak, Agra & other Indian Universities]

By
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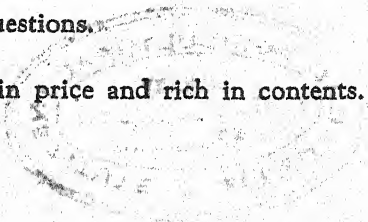


PREFACE

It is very rare that a preface is written for a Gu
but the popularity earned by this book makes us w
a few words.

The matter in the book has been arranged in suc
way that serves the purpose of a text-book, covering
hole course of Indian Universities. In order to facili
the work of students the matter has been given in
form of chapterwise and answers to university and n
University Questions.

It is low in price and rich in contents.



CHAPTER I

INTRODUCTION

Meaning, Method, Nature and Scope of Sociology

O. 1 Define Society and discuss the nature of Socializing forces. (K. U. 19

Or

“Society means likeness”—Explain.

Ans. “Whereever there is life there is society. Life can raise and continue only in the society of beings. In the higher stages of development life is always obviously social. It is born and nurtured in society finds its degree of fulfilment, its character, its limitation in society.” As MacIver has rightly said, “Society, more than our environment; it is our nature.” Society is within us as well as around us. It was in this sense that Aristotle defined man as a ‘Social Animal’. In this sense all animals are in their degree social, but the highest is necessarily the most social.

In the first place, “society means likeness”. Society exists among like-bodies and like-minded beings. Likeness is an essential prerequisite in the pursuit of their purposes. “Comradeship, intimacy, association of this kind would not be possible at all without some understanding of each by the other; and such understanding depends on likeness which each finds in the other.”

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Converse of the statement that 'Society is likeness' is not true. For there may be likeness without creating society. However, there cannot be society without likeness. Difference is also necessary to society, but difference by itself does not create society." Difference which is felt subordinate to likeness necessary for creating society. In the words of MacIver, "Primary likeness and secondary difference create the greatest of all social institutions-the division of labour."

Secondly society means interdependence. Family was the first society based on the biological interdependence of the sexes. Each by itself is incomplete and seeks fulfilment by the help of the other. As society advances through ages this principle of interdependence is vastly extended. The world of to-day is a pointed illustration of this fact. To-day the world has shrunk and the growing interdependence not only of neighbouring countries but of various continents separated by huge oceans has become a patent fact. As the area of interdependence grows the forms of interdependence multiply. This is more true of the modern world. "The Marshall aid, the Colombo plan, Unesco, all these schemes and institutions testify to the growing interdependence of the people of this planet. In the primitive days, the small group, class or tribe or village community was self-contained and contributed nothing to the outside world." To-day there is a net-work of interdependence not only among countries but also among continents and when communications are interrupted during global wars they all suffer together. This interdependence is extensive as well as intensive.

Thirdly society means cooperation and therefore, an economy. "Society may be described as an exact antithesis of war. For war means mutual destructiveness; whereas society means mutual constructiveness. Our description of society as likeness, interdependence, co-operative economy, does not give us the real essence of society. For society is an "infinitely interwoven series of relationships, issuing from the wills and purposes of beings who realize their likeness and interdependence, i. e. the community." Society is a state or quality of mind, rather than a mere means or agency for the comfort or convenience of the beings so minded. The social relation of mother and child for instance is revealed in their attitude towards each other. It is such social fact which constitutes society. Herein we find the true nature of society. Society is then an extension of individuality, the means of the continuation of personality through the generations, the nursery of youth, the arena of manhood and womanhood, the repository of the gathered customs and filtered traditions of men. In the widest sense, 'society means very kind and degree of relationship entered into by men with one another. Society, when used without qualification, means the whole system of social relationships."

The division of labour, community, association are the various socializing forces that are at work to determine the social relationships. Of all social institutions the division of labour is the most universal. Division of labour involves the assignment to each unit or a group of a specific share of a common task. It creates a new type of social cohesion. It brings out the interdependence

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of members in a society. Under the division of labour each specialized interest organizes itself and learns its power. "Community properly signifies any whole area of social life such as a village, or town or country." It is any circle within which people more or less freely relate themselves to one another in the various aspects of life, and thus exhibit common social characteristics. It is inevitable that social relationship should develop social likenesses, common social ideas, common customs, common traditions and sense of belonging together.

Association is an organization deliberately formed for the collective pursuit of some interest or set of interests which the members of it share. Usually such interest is narrower than the whole range of a common life. One remarkable feature of more recent Social development has been the multiplication of associations within the community. Church, trade union, college, family, state are all illustrations of associations.

Q. 2. Discuss the nature and scope of Sociology.

(P. U. 1956; B. U. 1955)

Or

Sociology is the study of the relationship between man and his human environment".—Discuss.

(P. U. 1959, 1955)

Ans. In the broadest sense, sociology is the study of human interactions and interrelations, their conditions and consequences". Thus ideally sociology has for its field the whole life of man in society, all those activities whereby men maintain themselves in the stru-

ggle for existence, the rules and regulations which define their mutual relations, their systems of knowledge and beliefs, art and morals and any other capacities or habits acquired and developed in the course of their activities as members of society. In other words the scope of sociology is the whole tissue of human relationships in their finite ramifications. But this is too wide a scope of any science for that matter. Therefore an attempt is made to demarcate the field of sociology. German sociologist headed by Simmel and his followers demarcate sociology clearly from other branches of social study. The other group maintains that in addition to the special social sciences, such as economics, anthropology, comparative religion and comparative jurisprudence, there is also a need of a general social science i. e. sociology whose function is to interrelate the results of the disciplines. In short the scope of such science or sociology is to view the social life as a whole.

According to Simmel's view, the relation between sociology and other special science is that it deals with the same topics as they, but from a different angle namely, the angle of the different modes of social relationship. His sociology is based on the distinction between the forms of social relationships and their content and matter. Such relationship is competition, division of labour. The business of sociology is to study these forms in abstraction. Similarly, Vierkandt another leading sociologist maintains that sociology should be a special branch of knowledge "concerned with the ultimate forms of the physical bonds which link men to one another in society. The actual historical societies

ch as French society of eighteenth century or the Chinese family are of interest only as illustrations of types of relationships. Max Weber also marks out a distinctive field for sociology. The aim of sociology, according to Weber is to interpret or understand social behaviour. It is not that social behaviour does not cover the whole field of human relationship. Indeed, not all human relations are social. For instance, a collision between two motorists is a natural phenomenon, but their efforts to avoid each other, the language they use after the event constitute social behaviour. Sociological laws are empirical probabilities or statistical generalizations of the course of social behaviour which can be understood. Thus the analysis and classification of types of social relationships must form a part of sociological inquiry. However Giddens feels that the study of social relationships must remain barren if it is conducted in the abstract. There is therefore clearly a need for a general and systematic sociology to give an interpretation of social life as a whole. Such view is held by thinkers like Durkheim in France and Hobhouse in England.

According to Durkheim, sociology consists of three principal divisions which he describes as social morphology, social Physiology and general sociology. Social morphology deals with the geographical or territorial basis of the life of peoples and its relations to types of social organization. Social physiology is divided into number of branches such as the sociology of religion, of morals, of law, of economic life and language. These branches deal with social facts. i. e. activities related to the various social groups. Finally the function of the general socio-

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Sociology is to discover the general character of these facts i. e. to discover the general social laws of which the laws established by special social science are particular expressions. This is the synthetic view of sociology which it is the result.

Q. 2a. Explain fully the nature of sociology.

Ans. Nature of sociology : The foregoing discussion amply brings out the nature and scope of the science of sociology. Broadly speaking, sciences are classified into positive and normative-Sciences. The science of sociology essentially belongs to the former category. It is descriptive in character. The most urgent task of sociology is the development of specialisms. This work is analytic. Its laws are statistical generalizations. However, its synthetic character is not over-looked. Ideally sociology is a synthesis of numerous social studies, but the immediate task of a sociologist is two-fold. He must pursue his studies in special branches of sociology; but secondly and more generally, he must prepare the ground for the ultimate synthesis. He should analyse the social relationships and determine the nature and condition of social development. In sociology there are many specialisms concerned with bits of social life and from this point of view sociology can be identified with a whole group of social sciences. In another sense it itself is a specialism which seeks to give an account of the general character of social relations. It is not merely descriptive. It is analytic as well. There are some who deny the right of sociology to be named a science, but this is itself an unscientific attitude.

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Q. 3. What is Sociology? Define its functions and give a note on the method of social sciences. (B. U. 1956)

Or

"A science of society studies what men actually have done; not what they may be imagined to have thought"—Discuss. (K. U. 1957)

Ans. Sociology may be sufficiently defined as a science of society. Sociology is "about" social relationships. It studies the network of social relationships which we otherwise describe as society. No other science takes it subject for its central concern. In this respect it differs from other social sciences which approach the subject partially. For instance economic studies man as a 'wealth-creator' and 'wealth-disposer' and inquires into the relationship of wealth and welfare. History studies the record of man against the background of time-order of significant events. But sociology alone studies social relationships themselves i. e. society itself.

Thus there is group of science which study particular aspects of social life. Of these politics is the most ancient, while economics is the youngest. Others are jurisprudence, ethics, penology etc. However, none of these sciences studies society as a whole. Sociology alone is concerned with its whole structure, with the character of the evolution of its function and relationships. Thus sociology is a more comprehensive science.

The name, 'sociology' is modern one. It was coined by August Comte. But the comprehensive study of society is much older than its name. Plato's famous

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'Republic' is an analysis of the city community in all its aspects. Later it appeared under the guise of 'philosophy of history'.

Q. 3a. How far can sociology be described as a science. Add a note on the method of social sciences

Ans. Some unreasonable critics still question the propriety of describing sociology as a science. But it is proved beyond doubt that society is a living whole every part bound to every other or has laws peculiar to itself. It reveals a process of evolution with clearly marked stages. The ordinary man accepts customs, institutions, social divisions as manifestations of human nature. But the sociologist goes back seeking to find out their origin and principles and discover the laws of human nature in the reaction to and reshaping the environment.

The chief functions of sociology may be summarised as follows :

Sociology tries to classify types and forms of social relationships especially of institutions and associations. Secondly it tries to determine the relation between different parts or factors of social life. It thus tries to interrelate the economic and political, the moral and religious, the moral and the legal, the intellectual and the social elements. Thirdly it tries to determine the fundamental conditions of social change. Social relationships depend upon the nature of individuals and their relations to one another, to the community and to the outer environment. Its chief function, therefore is to determine the relation of social facts to civilization as a whole. In this respect it stands in friendly relation to

ch other social sciences, history, jurisprudence, anthropology, psychology and others.

Method of social science : Social science has hitherto offered greatly on account of the attempt to make conform to the method of older and more abstract sciences. As MacIver rightly puts it, this tendency has led us to look for impossible results and to be disappointed at not getting them." Physical sciences have acquainted us with the method of cause and effect and in social science we naturally inquire which of two related social facts is cause and which effect. It usually turns out in social facts which is cause and which effect. It usually turns out in social field that both are cause and both are effect. Social causation is nearly always reciprocal. Thus the kind of education accounts for the standard of intelligence in a community but the standard of intelligence also accounts for the standard of education. Slavery, in ancient times, was due to the lack of technical development; but the lack of technical development was in past due to the institution of slavery. Unless we realize that social causation is reciprocal we shall be asking wrong questions and expecting wrong answers.

The method of experiment which is so successful in physical science does not work satisfactorily in the field of social sciences. Because in social sciences their subject matter cannot be so isolated as mathematics and physics. Because the subject matter of social science is different in nature and the way the different subject matters interact, they cannot be studied by experimental

method. The subject matter of social science is very complex. For instance, the question as to what the cause is of decline of the birth rate is as difficult for a simple answer as the question, what is the cause of an earthquake would be.

Secondly it is a common belief that the soul of science is exactitude; and a science begins and ends with measurement. Though this may be true of mathematic and other physical sciences it is certainly not true of social sciences. In the social field the mind of a scientist seeks to understand and not merely to compute. The aim of social science is to grasp the meaning. For instance light, colour and music mean more to the mind than the accurate measurement of wave-lengths and vibration. And this 'something more' is immeasurable. In the field of social science we have not only to deal with quantity but also with quality. As MacIver put it, "science counts the throbs of nature but does not feel them". The social scientists need statistics, not for their own sake but because they serve as indices to facts of another order altogether.

The method of social science can be briefly summed up as follows :

(I) Method of tracing adhesions as Taylor called it i. e. inquiring what elements in social life are functionally correlated. It calls for a comparative and statistical study of the institutions. The second part of this method consists in discovering whether there are any regularities in the changes of institutions and whether such changes are interrelated.

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The problem is throughout to ascertain how far the different changes imply one another. Finally a sociologist tries to see whether these correlated changes can become the basis of a law. Such established laws would provide what Mill called 'the middle principles' of sociology. This is to be done by the application of 'Inverse Deductive' method. Thus while agreeing that the method in sociology is 'Inverse Deductive' method i. e. combination of inductive generalization obtained by means of comparative or statistical methods with deduction from more ultimate laws, we need not reduce sociology to implied psychology.

Q. 4. Define Sociology; and describe the method of inquiry in Sociology. (B. U. 1957)

Or

Can sociology be called a science?

Or

What is Sociology? Define its scope and add a note on the method of Social science (B. U. 1959)

(Refer Q. 2; 3; 4)

Ans. There is a large measure of agreement among modern sociologists as to their field of study. This can be seen from the various definitions proposed. To mention a few: Ginsberg defines sociology "as the study of human interactions and interrelation, their conditions and consequences". L. T. Hobhouse says that, "The subject matter of sociology is interaction of human minds." Park and Burgess define sociology "as the science of collective behaviour." Ward says that sociology "is the science of society or of social phenomena". Durkheim

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declares that the aim of sociology is to "treat social facts as things." Tonnies defines sociology as 'the theory of human living-together'. As Simmel puts it, 'Sociology asks what happens to men and by what rules they live, not in so far as they unfold their individual existence in their totalities but in so far as they form groups and are determined by their group existence because of interaction. 'Sociology', writes MacIver 'seeks to discover the principles of cohesion and order within the social structure.

The differences between these various definitions are essentially the difference of emphasis. The common concept underlying them all is the idea that sociology is concerned with human relationships, with man's behavior in relation to other men. English sociology has in the main concerned itself with the nature and growth of social institutions. American Sociology on the other hand, has been chiefly occupied with special social phenomena such as pattern of urban growth, the nature of criminal gangs "the slum and the gold coast etc.

The place of sociology as a science with its own subject matter has been criticized on three grounds each of which turns out to be misconceived. First it is said that sociology is an assemblage of miscellaneous studies having a social content. Assuming this agreement to be true, it may still be maintained that sociology is certainly performing a useful function in sailing uncharted seas. It is impossible to deny the usefulness of sociology in that it has produced a good deal of information about social institutions su

is family, property, state etc; about changes in social habits; customs, fashions etc. But apart from the usefulness of sociology, its status as a science is derived from the fact that it studies man's history and attainments as well as biology not in themselves, but only as they affect human interrelations and are affected by human interactions.

Secondly it is argued that there is no special field of sociology since its subject matter has been parcelled out to a number of social science: economics, political science, jurisprudence, history, psychology, anthropology etc. This criticism is not justified. But even if it were, the existence of the above-mentioned separate sciences does not preclude the existence of a more general science whose task it would be to relate their separate conclusions and to deal with the more general conditions of social life. The separate existence of botany, physiology, bio-chemistry does not nullify the utility of biology. In the same way, the existence of separate social science does not preclude the existence of sociology.

Thirdly it is contended that sociology borrows from other sciences. It is argued that sociology is a labour saving device for knowing everything without learning anything. This however does not belittle the importance of sociology as a science. Since departmentalization of knowledge is only made for our convenience. There are not water-tight compartments in reality. We may therefore conclude that sociologists have agreed that sociology deals with the more general

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principles underlying all social phenomena. The field of sociology—the totality of human relations—is so vast that no single person could cultivate all of it by himself. He must draw assistance from others. For instance to understand a particular society sociology must know something of its people and their innate or acquired characters, its geographical environment, social institutions, language, religion, morals, law economic class differentiation, finally its interaction with the rest of the world. To do this satisfactorily sociology must cooperate with a number of other special branches of knowledge. In short, sociology is thus a synoptic science in that it studies a complex thing in its totality. Thus to discover the role of race in the evolution of culture the sociologist must make use of the conclusions of genetics, anthropology, psychology, archaeology, history etc. Thus sociology studies the whole from the parts and the parts from the whole.

Method of inquiry : Sociology is not an easy subject to study. It is difficult because of the complexity of social life itself. The data are numerous, unwieldy and even if we did, facts do not interpret themselves. If we are discussing the falling of birth-rate, for instance how shall we find the relevant facts and the operative causes? In sociology, the complexity of the subject matter requires a variety of methods. We shall describe a few of them.

(I) **Social cautions :** Social change is manifestly complex for instance a change in the technique of pro-

duction will not only effect the industrial sphere but also in politics, in the balance of political power in the relation between social classes, in the family in art and literature. In physical science it is easier to isolate an event to analyse it into cause and effect. But in the case of social sciences we go from effect to cause. In the intricately connectedness of life, human beings are both causes and effects. The picture of social causation is not a mechanical one. The method of social causation enables a student to deal with men and their relationships in all their real complexity. What is the cause of falling birth-rate? Education, position of women, inventions, city life—all these and most of other interdependent factors.

Sociologist is also concerned with the method of collecting data. He studies primitive people and their institutions. He has to go through the historical records of different civilizations and he has to make a study of contemporary social conditions, census, and statistical reports on every phase of social life. In American sociology, statistics have played an important role. One of the methods of inquiry in sociology coexists in certain techniques for the collection data such as the (i) Social Survey, (ii) Social case-analysis, (iii) the questionnaire the sociometric approach and the public opinion poll.

A social survey consists in collecting of data concerning the living and working conditions of people in a given area with view to formulating practical social measures. The case analysis emphasises the individual and his situation. It consists in interviews in collecting

the facts about the life-histories. It gives a deeper insight into their problems. This method is used for the study of professional criminals and other social deviants. The questionnaire is a list of questions which a number of people are asked to answer. Interviews are also such research tools. The questions asked are clear and not of too personal a nature. Sociometry is a set of techniques to measure in quantitative and digrammatic terms attractions and repulsions in interpersonal relations. This method is more fruitful in the study of small groups. The public opinion poll tries to seek and gauge the beliefs, sentiments and attitudes of the 'public' on any given proposition. For instance, public poll is taken on a question whether John Fotser Dulles is a good Secretary of State of the United Nations an organization capable of preventing a third world war. The respondents usually answers 'yes', 'no', or 'do not know'.

The comparative Method : Observation, classification, hypothesis, experiment, are all essential methods to a sociologist. But his is an open laboratory of social life. In this laboratory he has to employ the comparative method. In essence this method compares, analyses and sifts the relevant from the irrelevant by varying the circumstances. Spencer used to draw his data from different parts of the world and from different periods of history. The comparative method thus gives us a number of photographs of social elements taken simultaneously by a number of cameras at a given time.

The Typological Method : Not dissimilar to the comparative method is the typological method used by

Max Weber. The 'type' is constructed by concentration upon certain essential features and combining them with others with which they generally do not go. This method helps us to give a real picture. Weber used this method in his analysis of the town-economy.

Some sociologists speak about the functionalist method. This method is not, strictly speaking a method of investigation but one of interpretation. It is a reaction to the utilitarian approach. The essence of this method lies interpreting the society in terms of its functions.

The aim and object of all these methods is to enable a sociologist to disentangle the complexity of social causation and discover social uniformities and laws. Finally he hopes to predict and control the course of social events.

Q. 5. Discuss the relation of Sociology to other social sciences : Sociology & History; Sociology & Political Science; Sociology & Economics; Sociology & Ethics; Sociology & Psychology; Sociology & Anthropology.

Ans. All social sciences are interrelated and inter-dependent. They have much in common. The simple reason for this is that all of them have a common subject i. e., Man for their study and their purpose is again common i. e., human welfare. With the emphasis on 'Full development' and 'all round Welfare', modern treatises on any one branch of social science include and give due consideration to the points of other branches. Otherwise the treatment will be one-sided and hence incomplete. For a fuller and comprehensive

idea of any aspect of life, one must study the other aspects also.

This is more so in case of sociology. Sociology is a science of society as a whole. The community as a whole is the subject matter of the study of sociology. As such, it inquires into the origin and development of the several social institutions. Social life, as a whole, is the subject matter of sociology. It explains the purposes and functions of the social institutions and thus brings out the relative importance and significance. It is thus all embracing. "The Social Sciences have the sphere within the sociology, just as associations have their sphere within community. The specific social sciences are sciences of associational forms of life, and, therefore, can never ascend the throne reserved for sociology, a throne tenantless until she enters into her Kingdom." (MacIver). The various social sciences study the various aspects of human life. Therefore, sociology which is a wider science includes the special social sciences. The study of sociology also includes the complex structure of the social organization. Since various aspects of human life are inter-dependant, so also, the social sciences are complementary to each other. Sociology is an effort at co-ordinating the study of various social sciences.

II

(i) Sociology and History :

History is 'the record of the life of societies of men, of the changes which those societies have gone through, of the ideas which have determined the actions of those societies and of the material conditions which have helped or hindered their development'. In this way history

gives us the proper background for the study of all sciences. Without historical background the study of any institution or problem will be incomplete.

Max Weber, upon certain others with Sociology includes the study of the historical developments of the societies. The various stages of life, modes in his analysis of living, customs, manners and their expressions in the

Some form of social institutions are to be studied. Therefore sociology has to depend upon history for its material. History supplies facts which will be interpreted and coordinated by the sociologists. In the same way sociology gives the social background for the study of history.

The study of history will be meaningless without the appreciation of the social significance. If history is to be useful to understand the present, and to serve as the guide for the future, sociological interpretation is absolutely essential. Thus history and sociology are intimately related.

Q. 5.

social science (ii) Sociology and Political Science :

Political & Ethical Man is a social animal in the sense that he cannot live by himself or fully develop his qualities and characteristics except in the company of other human beings.

Ans. As such social life is a basic condition of human life. The fact of social life requires a set of common rules to regulate the behaviour of men in society and the seat of authority as well to compell those who are unwilling. Being a rational animal man has been trying to regulate his relations with the society and building and organizing special institutions for this purpose. Thus the relation between the individual and the society is to be governed and regulated by some authority agreed upon.

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upon by the society as a whole. This aspect of human life may be called the political life and its study, political science. "Political Science is the science which is concerned with the state, which endeavours to understand and comprehend the state in its conditions, its essential nature, its various forms and manifestations, and its developments" (Bluntschli). Political Science is a branch of social science dealing with the principles of organizations and government of human society. The state and government are the institutions to translate and to execute the moral and social philosophy of a society.

Political life is only an aspect of social life and state is one of the social associations. It is necessary to approach these associations from the broader social point of view. Therefore sociology and political science are inter-related and inter-dependant. The sociological approach to the state gives an idea of the relative importance and proper relations between the state and other social associations. Factors in social life which affect and are affected by the state are clearly discussed and brought into relief by this approach. The State is viewed as an organ of the community and the unity of communal life should not be lost sight of. Without a sociological background the study of political science will be incomplete. The forms of government, the nature of the governmental organs, the laws and the sphere of the state and other important constituents of the political life are determined by the social force. Therefore sociology furnishes a wider viewpoint and vision to the study of political science. Sociology on the other hand has to depend upon political science for its conclusions.

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 The special study of the political life of the society is essential for the complete study of society as a whole. Therefore sociology borrows the conclusions of the political science. The purpose of the political science is to study the state and government and as such its scope is limited, but at the same time sociology discusses all institutions and therefore its scope is as wide as itself. But the study of political science is intensive that of sociology is extensive.

ii) Sociology and Economics :

er Economics is defined as "the study of mankind in the ordinary business of life." It examines that part of individual and social action which is most closely connected with the attainment and with use of the material requisites of well-being. Thus it is on the one side a study of wealth; and on the other, and more important side, a part of the study of man," Economics, therefore, studies the material side of human welfare. The natural resources, their proper and judicious use and exploitation, the methods of utilising the same and the factors that affect directly or indirectly the economic activities of man—all these are studied in the science of Economics.

rea Economics is concerned with human welfare. But economic welfare is only a part of human welfare. All economic considerations are the results of the eternal conflict of social forces. They arise out of social needs. Therefore without knowledge of social laws we cannot depend upon the conclusions of economic laws. At the same time economic factor has a great force and according to some thinkers like Marx it is sole motive

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force of society. But the study of sociology gives a broader outlook and the study of economics will be more useful and less harmful if it is studied with its social background. Recent theories of socialism, communism, democracy and the welfare state are the theories of social reorganizations. If this is clearly understood, we can see the contribution of sociology to the study of economical considerations affect our political life, social structure and even moral and religious institutions. In the same way social, moral, cultural and political considerations affect the economic institutions that are mixed with other institutions. We cannot isolate economic aspect from the social aspect of life. Therefore sociology and economics are intimately related.

(iv) Sociology and Ethics :

Ethics is the study of morals. It deals with the individual as well as the social moral standard. The behaviour of the individual in society is judged by the ethical standard. Social discipline is maintained by moral standard. Man is essentially a moral being and without moral life social conduct would be impossible. Ethics, moreover, is a normative science, i. e. it deals with what ought to be. It gives a norm or a standard to distinguish between right and wrong. But Sociology is a descriptive science.

Ethics is important because it deals with the social morals. Sociology is a science of society. Therefore they are related closely. Sociology considers the existing facts of social life whereas ethics tries to understand the value of social facts. The relation between sociology and ethics is summed up as below : 'So long as the sociologist new

the special uses what he wants to exist with what exists, nevertheless his inevitable subjective valuation distort objective. Therefore his sociology and his ethics will live together in a political use. Putting it in the most summary form, we may say that sociology is concerned with facts as values, and ethics with values as facts." (MacIver).

The very existence of society means ethical purpose to its members. Without ethical considerations the knowledge of community would not be correct. Because ethical activity is wider in its range than any other, it is generally universal, revealed in every activity of life. 'In its pure form it is the most intimate and individualised and free of all activities, and it makes unending demands on every social organisation. Yet even if every association, even if community to its outmost bounds, conformed perfectly to these demands, the ethical spirit would still be partially unexpressed in its social constructions. It is more than the critic, it is the creator and maintainer, the destroyer and renewer of all values. From the conscience of the individual where alone it resides, it proclaims a law for the universe itself.' (MacIver).

Sociology and Psychology :

Psychology is the science of the mind. Man's behaviour is controlled by his thought processes. Instincts, non-representative impulses, emotions, conscience and the like guide the human actions. All these are studied by the science of psychology. Recently this study is gaining importance as several psychologists have attempted to explain human activities and institutions, institutions in psychological terms. Fundamental nature of man is thus analysed and

INTRODUCTION

all the manifestations of human relations are interpreted in the background of psychology.

Human needs and purposes create social structures. Therefore, sociology and psychology are of mutual help. Sociology is concerned with the nature of the mind revealed in structures that are built. It is a difference of attitude in regard to a common material. The study of these social relations is a sociological study but provides the psychologist with data whence he can derive psychological fact. Man's activity as a social being like man's activity in every sphere, throws light on the character of mind. Men cannot dig or build or analyse or philosophise without revealing their essential minds—unless can they enter into relation with their fellows without so doing. Men are not always digging or building or philosophising, but all men are always revealing themselves as members formed within and active within society." (MacIver). The distinction between psychology and sociology may also be noted. Sociology is interested directly in the social relations of men and psychology is interested in the light they throw essentially on mind. The conduct of living being is the subject matter of both the sciences but their attitude is different.

(iv) Sociology & Anthropology :

Anthropology is the study of the development of human race and social institutions. Physical anthropology deals with the evolution of man from the pre-historic period. It essentially deals with the physical features of man and his relation with other animals. Cultural anthropology is the study of the various aspects of social life. Language, dress, customs, manners and social

specialties like marriage and property, classes, clans, all essential are studied in cultural anthropology. It is the therefore of the development of all these various factors in society.

Sociology depends very much on the material supplied by Anthropology. In fact the historical part of anthropology is identical with cultural anthropology. Cultural anthropology gives a historical account of various institutions and associations of society. But anthropology is the branch of sociology in as much as it can retain its present outlook only with the help of sociology. The Anthropology is useful as a background to the study of sociology.

It may be added that Sociology and cultural anthropology lie very close together and often appear now as one name for the same field of inquiry. However, anthropology is primarily concerned with cultures, sociology with institutions. Anthropology has developed faster and better than sociology. The reason seems to be that anthropology has studied cultures which are small and static. Sociology has on the other hand studied part of civilizations which have the disadvantage of being vast and also dynamic.

Q. 6. Is sociology a science?

Ans. The question of whether sociology is a science has been long debated and that too inconclusively. Some hold that sociology is incapable of becoming a science. This view is chiefly held by the Germans.

There are others who are opposed to this view and they hold that sociology is a science already. Sociologists like J. K. Feibleman steer a course somewhere between these two diametrically opposite views.

It may be argued against those who hold that a science of sociology is impossible, that this contention has never been demonstrated i. e. impossible of becoming a science. The failure in the past is not ground for declaring that it is impossible to become a science.

Secondly there is a continuity between natural and social subject matters. Man is a product of his environment. His works are the result of his interaction with his environment. There is no break to lead us to suspect a difference in kind. So as physics can be a science or psychology can be a science, so also sociology can be a science.

It is true that extension of observation by means of instruments and the extension of reasoning by means of mathematics and their combination is not yet practised in social sciences.

We may therefore conclude that sociology is capable of becoming an observational and empirical science with a subject matter which is continuous physics, chemistry and biology. However it is not a full-blooded science because it has yet to attain a definite degree of abstraction.

Q. 7. Indicate the influence of Geographical factors on social life.

Ans. In studying the role of geographical environment in social life, we often find many loose generalisations made concerning geography and man.

By geographical conditions we mean those conditions which the nature provides for man e. g. earth with all its physical features and natural resources, the climate and cosmic forces, gravitational and radiati-

onal forces. This environment has been modified by technology. Geography would not improve environment. It includes only 'the primary environment'.

It can be observed that among geographical elements, there are controllable and uncontrollable factors. Among the former may be included the relation of earth to the sun and the moon or the size of earth, mineral resources. But factors such as fertility of the soil, distribution of animal and plant life are controllable factors. Thus through the controlling agency of man we have created rice fields 'of the East' 'wheat planes' of the west, 'Cotton belts' of the South. These in turn become associated with culture and associations. The history of humanity is a story man versus nature. The ultimate outcome of this struggle is that man has established an 'artificial 'balance in place of natural' balance. Technology has been his powerful weapon.

But this should not lead to the conclusion that man has completely mastered nature. The stories of buried civilization lead some to support the theories of the geographical school of sociology. The representatives of this school have shown the interplay between climate and topography on one hand and political and cultural phenomenon on the other.

A. J. Toynbee is of the opinion that however influential the geographical habit may be in conditioning the character of civilization there is no evidence to assign to geography a causal potency in human affairs. However we cannot reject the stimulus of geography to human efforts. The growth of civilization changes and minimizes the direct influence of local geographical

conditions. Certain geographic conditions remain of great economic importance.

UNIVERSITY QUESTIONS

Q. 1. Discuss the nature and scope of Sociology.
(B. U. 1955)

(See Q. 2)

Q. 2. What is Sociology ? Define its scope and add a note on the method of Social Science. (B. U. 1955)
(See Q. 3, Q. 2, Q. 4)

Q. 3. "Sociology is the study of the relationship between man and his human environment."—Discuss.
(P. U. 1955, 1952)

(See Q. 2)

Q. 4. Discuss the relation of Sociology with anthropology, psychology and history. (P. U. 1955, 1952)
(See Q. 3)

Q. 5. Discuss the scope and method of Sociology. What is its relation to anthropology ? (P. U. 1955)
(See Q. 4 and Q. 5)

Q. 6. Discuss the nature and scope of Sociology.
(P. U. 1955)

(See Q. 2)

Q. 7. "A science of society studies what men actually have done; not what they may be imagined to have thought."—Discuss.

(See Q. 3)

Q. 8. Define society and discuss the nature of socializing forces.
(K. U. 1955)

(See Q. 1)

CHAPTER II

CUSTOMS, MOORE & SOCIAL PROCESSES

Q. 1. Describe the social processes responsible for social interaction.

Ans. By social interaction is meant the mutual influences that individuals and groups have upon one another as they attempt to solve individual or collective problems and as they strive to reach individual or group goals. Society can be viewed as a system of moral norms and defined laws which embody those norms. Society can also be viewed as a system in action. Moral norms and statutes comprise the static element in society, social interaction, the dynamic element. "As individuals and groups meet, as they arrive, as they attempt to solve both individual and collective problems and to jockey for the favour which their society has to offer, their statutes and even their moral norms are to some extent changed."

The social processes which are to be described below are merely the characteristic ways in which social interaction occurs. However, interaction in society is a very complex phenomenon and hence it cannot be identified with any one of the social processes. There are four main social processes that are responsible for social interaction viz, conflict, competition, cooperation and assimilation.

Conflict : "Conflict is the deliberate attempt to oppose, resist, or coerce the will of another or others". The range of conflict is vast. It can range from the total

destruction of the enemy to the deliberate plight of an associate. Though normally violence is associated with conflict, conflict can occur without it. Civil disobedience and non-violent satyagraha with which Gandiji fought the British imperialism are the best illustrations to the point. It may seem that most human actions are bound to oppose the will of others to some extent, but any such action becomes conflict only if there is a deliberate intention to oppose. When a candidate secures a job it implies that job is denied to others. But in the action of the successful candidate there is no deliberate intention to oppose, resist or coerce. Every individual and every group finds itself in one or more situations that it deems intolerable in some degree. In most cases long before conflict erupts into hostile action it has existed in latent form in social tension and dissatisfaction. Latent conflict becomes overt conflict when an issue is declared and hostile action is taken. The horrible incidents in the aftermath of India's partition in 1947 is a good illustration to the point.

Conflict is deplored in almost all times and places and yet occurs in all times and place. Why? Because of the inevitable clash of will and purpose within groups and societies. The moral norms are conservative forces in society. They change in time but they resist change. They change very slowly and yet people want them to change quicker. Out of this arises the conflict. The history of society is the history of conflict.

Conflict is either corporate or personal. Corporate conflict occurs among the groups within a society or

between two societies. One group tries to impose its will upon the other and the inevitable result is conflict. From time to time, families defend, race riots clamour in the streets, religious persecution erupts, and class war and revolution rage. Within society we have ample examples of labour-management conflict. International conflict-global war-is an example of corporate conflict. Even the cold war which rages in the United Nations is an example of corporate conflict.

Personal conflict which occurs within the group is usually disapproved than the corporate conflict. Group as a whole has little to gain from internal conflict. But like corporate conflict the personal conflict too is universal. Examples of personal conflict arising out of envy hostility are as numerous as the world's population. Love and hate cause personal conflicts.

Competition : Competition is akin to conflict, but it is different from conflict in that it stops short of a deliberate attempt to thwart another's will. In competition two or more parties strive for the same goal which none is prepared to share with the other. Over (apparent) conflict ends in doing some to destroy the adversary. In competition two parties may be striving for something, all cannot share but they do not strive for opposing others. Competition is always governed by moral norms; while much of conflict is not. Competitors are obliged to use 'gala tactics.' However, it must be admitted that the line dividing competition from conflict is very thin. Competition is continuous in society and is found in virtually every activity and social interaction. In order to ensure that the various tasks before the society

shall be performed efficiently people feel the need of competition. It differs in scope from one society to another, but it is found in every society. Society can be viewed, as a point of compromise between the twin demands for competition and security.

Cooperation : Cooperation is the continuous and common endeavour of two or more persons to perform a task or to reach a goal that is commonly cherished. Cooperation is always a group enterprise. There are three types of cooperation according to the differences in group organizations and group attitudes.

Primary cooperation : Here the group and the individual virtually fuse. Different tasks may be assigned within hierarchy of authority, but that authority secures a monastery is a good example of this sort of cooperation. Secondary cooperation is highly specialized and is a characteristic of modern society. Here every individual devotes only part of his life to the group which is held together with it. In case of primary cooperation both the goal and the means are shared in common. This is not so in case of secondary cooperation. Business office or a factory is a good example of secondary cooperation. Accommodation is another sort of cooperation which underlies a latent conflict. Such cooperation is loose and fragile. It is a form of 'antagonistic cooperation.' Labour-management relations and temporary coalition of two political parties are the best illustrations of accommodation. Cooperation is the most pervasive and continuous of the social processes, competition less so, and overt

conflict least so. Cooperation is both a psychological and social necessity. Family is the beginning lesson in cooperation. All societies utilize conflict, competition and cooperation, but in varying admixtures of the three. These three processes are universal in all societies and groups. But another social process called assimilation is found only in large and complex societies.

Assimilation: Assimilation is 'a process of interpretation and fusion in which person and groups acquire the memories, sentiments, and attitudes of other persons and groups and by sharing their experience and history, are incorporated with them in common cultural life. Such a process is limited by the willingness on the part of the receiving group and by the desire on the part of new arrivals to foster social participation. The existence of Jews in different countries before the creation of Israel shows how they tried to assimilate. In America, they became Americanized in outlook which is a result of the social process of assimilation. In India a similar process of assimilation is going with the refugees who have crossed over to India after the partition of Indian sub-continent. However, it should be remembered that assimilation does not mean erasing of all distinctions. It displays unity in diversity. It essentially implies a policy of give and take.

In short, without social interaction carried on by the afore-said processes, there would be no social or group life.

Q. 2. Distinguish between urban patterns and rural patterns.

(P. U. 1952; B. U. 1955)

Or

What is urbanism? Describe the typical urban attitudes.

Ans. One of the broadest and most revealing of all social contrasts is exhibited by the differences of urban and rural life. This contrast is one of social environment. It divides community organization in two broad types: the urban and the rural. For many centuries city and country are two general types of human habitation. However, we must remember that rural and urban depict modes of community life, not simply geographical locations.

The most obvious feature of the country-life is its relative isolation. To a great extent, it is the semi-isolation of the family. The family in the rural pattern tends to grow self-centred and to a large extent psychologically self-sufficient. Family customs are more deeply rooted and it may not be an exaggeration to say that custom rules over a rural dweller and for fashion he has little use. Though his contacts with the out-side community are few and far between, his contacts within his limited community are intimate. He directly cooperates or directly conflicts.

The main occupation of rural dweller is agriculture in some cases fishing. This occupation keeps him in constant contact with nature. He does not see nature with a detached attitude of an artist but for him nature is a friend and an enemy. He is therefore inclined to view nature as animate. This reflects on his mentality as well as his social attitudes.

Thirdly, the work of a countryman is conspicuously

unspecialized. The round of daily duties for the farmer's wife is variegated. She does farm-work, gardening, animal feeding, milking, cooking etc. The role of country-dweller in social life is fixed and so also his thoughts and aspirations. The country-farmer's mode of living is frugal and simple. He does not keep up appearances, his neighbourhood is narrower and his contacts fewer.

As distinguished from a ruralite; the mode of urban life is more competitive. An urbanite has more incentives to ambition. He is confronted with problems arising out of social proximity and acute social contacts. He has also to face social mobility. His contacts are wider. The work of an urbanite is highly specialized. The city life is based on modern technological advances which makes an urbanite and more dependent on machines. There is a marked contrast between a ruralite's diversity of work and the specialized more and concentrated labour of the city dweller. Not only marriage, but also religion, recreation and politics are more strongly influenced by family traditions in rural community than in the city. In a rural pattern there is a dominance of the family and hence the social control is exercised with minimum of formality and maximum of command. The group mores are effective social pressures.

The urban community on the other hand reflects multiplicity of social contacts, the diversity of social codes, specialized urban world. The city family is less engrossing. The urban pattern offers more of choice to the individual. Competitiveness and high specialization

are the peculiar characteristics which distinguish an urban pattern from the rural pattern. The process of selection is keener in the urban pattern. There is more of social mobility and chance opportunities in an urban life.

Cultural expression in the rural area remains simple in form consisting of folk-lore, folk-legends, folk-songs folk dances etc. The urbanite culture aspires for novelty and excitement. Its culture is complex. The urbanite is more sophisticated. As against the homogeneity of the rural pattern the heterogeneity of the urban life is enormous. In large cities like Bombay within a few blocks of one another its dwellers live alien and utterly disparate lives. Wealth and poverty dwell side by side. The city is the home opposites. There are fashionable localities side by side with slums. Industrialization and commercialization are the dominant characteristics of the city life which affect all other modes of life in the city even education.

However, we do observe that the country becomes increasingly urbanized under the impact of city while the cities tend to grow at the expense of the country.

Q. 3. Distinguish between customs, mores and institutions. What role do they play in social life ?

Ans. Customs and Mores : Though the two terms had the same original significance, they should be carefully distinguished. A custom may be more honoured in breach than observance. A custom may be definitely condemned, even though followed, by the conscience of the community. In general the customs of a community reveal its mores i. e. morals. The divergence between morals and customs can occur only at a few points. But

the distinction between the two is real and important. The schisms between customs and morals occur at every crucial point in the process of social evolution.

Another distinction may be made between customs and institutions. These two terms, like so many in the vocabulary of social sciences are loosely used in the common speech. Institution implies a definite social recognition and establishment which need not belong to custom. Unrecognized, unfelt customs which form the bedrock of our lives are the raw materials of our institutions. Even monogamy was a custom before it became an established institution. The traditional law-givers such as Hammurabi, Moses, Lycurgus were convinced of the importance of fixing customs as institutions. Institutions are the forms of order and activity consciously created by a community so as to further some accepted principle or common interest.

The distinction made above give us some idea about the role they play in the social life. They constitute an inner environment in the sense that it exists essentially within the consciousness of social beings. They form a relationship accepted and passed on by mankind from generation to generation. Thus, for instance, Mohamedanism is a part of social environment of the large part of the middle East. We know that millions and millions yet unborn will practise that faith and system, because they will have been nurtured upon them. The children of one social milieu, if transplanted to another, easily respond to the new environment virtue of the very same instincts which would have made them inheritors of the old.

The folkways and mores represent the norms or modes of procedure in a society or in a group. They are the most standardized ways of doing this or that. They exert pressure on the individual as well as group to conform to those norms. In modern society we are aware of the legal code such as criminal or civil code, but underneath it lie codes of customs and mores. These codes have a social sanctions behind them. Thus customs, mores and institutions form an elaborate texture of social environment.

Q. 4. Distinguish country-life from city-life and discuss the effects of urban life on the character of society.

(B. U. 1953)

Ans. Any scientific study of sociology must take into consideration the profound effect on social life of changes in the economic environment. One of the most striking outward characters of the industrial age is the growth of city life. In old times, the overwhelming majority of the people were engaged in agriculture. Here and there a city arose as a centre of trade or a seat of government, but it stood apart from the everyday life of the larger population. To-day in all industrialized countries the situation is reversed. The urban population has expanded continuously over the rural population. New facilities of communication make it convenient for people to live together in larger aggregations. Technical advance enables even a smaller percentage to satisfy the agricultural needs of the whole population. Consequently the city grows at the expense of the country, and as it does the whole character of society undergoes a change.

There is sharp difference between a country life and a city life. We need not consider here the difference in temperament which the two different types evoke. Let us consider the differences in their social structure.

In a country life the chance of nearness determines social relationship. We do find neighbours helping each other, knowing each other more intimately and sharing the joys and sorrows of each other. In city life on the other hand nearness counts much less. People in a city hardly know their next-door neighbours, much less do they influence each other's activities. In a city where there are many storied buildings, not only that people do not know their neighbours but they are also ignorant of the other inhabitants of the same apartment house. This is more true of the places where the self-contained block system of residence prevails. We may sum up by saying that in a country people depend more on undifferentiated community, whereas in the city they depend more on deliberate associations formed by specific interests such as work, recreation, religion or some cultural activities. As a result of this in a city the pressure of opinion is less strong, the rule of custom less binding. In a village everybody knows and is concerned with the affairs of everyone. In the city people do not feel the rigour of customary regulation and censure. As distinguished from the country life, the people in the city have more opportunities for selection in the formation of social contacts. In a country life this choice is very limited. The city on the other hand specializes its inhabitants. As such, as the city grows we come across the

increasing number of specific associations. The importance of such associations is also on the increase. These associations form a distinguishing characteristic of modern society. As distinguished from the country-life, in the city the old community spirit is weakened.

The city life differs from the country life in its advantages as well as disadvantages. For instance, the city heightens suggestibility, alike for good and for evil. It quickens social movements. The city weakens custom and strengthens fashion. In the fashions of dress and living the city folks are quick in picking them up. In a city all influences of imitation are active. However, loosening of the pressure of public opinion weakens the old customs. It gives encouragement to new ideas. In city life there are distinct facilities of civilization. But the sense of nature and sense of religion are less compelling. The loss of social control makes the people unstable and unfortunate. Every new opportunity is bought at the price of an old security.

The new urban life changes yet in another way the character of society. In city there is a great extension of collective activity. Many activities like water-supply, lighting, disposal of refuse, protection, recreation and so forth pass under collective administration. A collective drive for control and prevention of disease also becomes imperative. The city increases the danger of infection since it is thickly populated.

Q. 5. Give an account of the characteristics of rural life and contrast them with those of urban life.

(P. U. 1954)

Ans. (See Q. 4 & Q. 2) [and add]

Another change of great magnitude in the city life must be mentioned. The city environment has a tremendous influence on the life of women. If the social life had remained predominantly a country life, women would still be drudges in the house-hold. In the new set-up women have migrated from home to workshop and factory. This has resulted in the emancipation of women. Women under the city life as distinguished from the country life, have entered into the wider life. Further, the democratization of life in the city has altered the outlook and habits of women in the city.

It must be said in the end that the industrial revolution has thrown the city life into bold relief. Probably, never in all history has a great transition taken place so rapidly as the industrial age has done. It is rightly called a revolution since it had resulted into the consequence of unsettlement which is the true characteristic of all revolutions. To this new environment of industrial urban life men and women are still far from being adjusted. The new environment has altered the conditions under which we try to satisfy our most essential dispositions such as those of sex, companionship, recreation, ownership etc.

UNIVERSITY QUESTIONS

1. Describe the social processes responsible for social interaction. (See Q. 1)
2. Distinguish urban patterns from rural patterns. (P. U. 1952) (See Q. 2)
3. What is urbanism? Describe the typical urban attitudes. (P. U. 1955) (See Q. 2)

4. Distinguish country-life from city-life and discuss the effects of the urban life on the character of society. (B. U. 1953) (See. Q. 4)

5. Distinguish between customs, mores and institutions. What role do they play in social life ?
(See. Q. 3)

6. Distinguish between urban patterns and rural patterns. (B. U. 1955) (See. Q. 2)

7. Give an account of the characteristics of rural life and contrast them with those of urban life.
(P. U. 1954) (See. Q. 4 & Q. 2)



CHAPTER III

RACE ENVIRONMENT & CULTURE

Q. 1. Examine the role of physical environment in cultural growth. (P. U. 1954; K. U, 1953)

Ans. Until the dawn of twentieth century the problem of relation between physical and social conditions was not scientifically studied. Original writers like Montesquieu in the eighteenth century and Buckle in the nineteenth century had made certain suggestive generalization. But they were over-bold generalizations. It was the doctrine of Darwin with its emphasis on adaptation that gave real impetus to the studies of the relation between physical and social conditions. Since then intensive research has been made on regional surveys and social characteristics of selected geographical districts.

In the first place it is clear that the growth of population depends on favourable physical conditions. Certain fertile plains and valleys of the East were first places that were densely populated. "In this area the great rivers also supplied ample food and easier means of communication. The Euphrates, the Ganges, the Nile, the Yangtze nurtured the earlier civilizations as they fertilized the soil. Along it came the contacts of commerce, migration and invasion. As stated by an eminent writer, the civilization of Europe would have been very different had there been no Danube or Rhine. It is evident from the fact that most of the prosperous cities of the world are situated on the streams and particularly the tidal reaches, such as for instance, Calcutta, Rangoon, London, Canton, Hongkong, Hamburg, New York etc."

"Under environment we include climate, configuration the flora and fauna of a region etc. Earlier thinkers like Montesquieu exaggerated the influence of environment on social evolution." We know now that the environmental conditions are in the nature of limiting conditions. They are not the causes which initiate the social evolution. Environmental conditions create problems which man must solve if he is to survive. Along with climate as a determining factor in the social structure, there are other factors such as means of production, political system, educational institutions etc. It is evident, that profound social changes have occurred without corresponding climatic changes and the same climate can support a number of different cultures.

The physical environment has changed little throughout human history, but the social change has been rapid and enormous. Its influence is being constantly modified. Inventions and trade-routes have altered its significance and aeroplanes are bridging the natural barriers and making every part of earth accessible to man. In short the role of physical environment was much greater in the past than it is now. Man is slowly mastering nature and as physical environment is a factor which can be said to have different value at different times.

The environment conditions act indirectly in that they encourage some institutions and hinder others. They provide the back-ground for war and conquest and peaceful penetration. Sociologically such conditions influence security. Finally, through the effect of physical environment upon physique, disease and immunity it has affected the distribution of mankind over the earth.

and adaptability of the races to different regions. The effect of malaria and other disease on social progress of the ancient civilizations are even now the subject of inquiry. To-day the importance of physical environment lies in the indirect effects it has on the political and economic relationships of countries in the way it limits the production of essential commodities to different areas. America for instance is the largest consumer of rubber and yet it is dependent on other areas for its supply. The world struggle among great powers for economic and military supremacy gives certain commodities such as rubber, oil, cotton, tin etc. an exceptional importance.

Q. 1a. What is the role of geographical factors in social relations ?

(See Ans. to Q. No. 1)

Q. 2. Examine the role of social environment in the development of social relations.

Ans. The problem of social relations can be viewed from the standpoint of the individual i. e. from the point of view of his inherited mental equipment which helps him in leading a social life. But in doing so we are apt to forget the influence of social environment is to determine the interrelation of mind in society. Those who place the emphasis on the importance of heredity definitely do injustice to the role of social environment upon the development of social relationships.

It is true that some of the impulses with which man is born help him in building up social relations. But there are other factors the chief among them being

social environment. "Man", says Fichte, "only becomes man among men" and the only power which distinguishes man from other animals is his power of learning from others mutual stimulation.

Broadly speaking, social environment exerts its influence in the following ways. Firstly, the social environment acts as a selective process upon the inborn tendencies of man. Under the existing social environment some innate potentialities are given full scope for their interplay whereas other potentialities are either curbed or suppressed. It is our common experience that two persons with similar inborn disposition react differently to the same situation because they are brought up under different social surroundings. The reactions therefore are determined by the social environment. Whether the innate dispositions are repressed, sublimated, or given full play depends to a large extent upon the family life and traditions of the larger society.

Secondly the manner in which the innate dispositions express themselves is determined by the social tradition. The inborn tendencies have a certain plasticity but their mode of expression, repression or sublimation is in varying degrees socially conditioned. Thus modesty may have an inborn basis but the situations which evoke it and the behaviour in which it expresses itself differ in Western countries from that in India because, the situations evoking the inborn disposition and the expression which they take are socially conditioned.

Thirdly, on the side of knowledge, the influence of society upon individuals is not less profound and inti-

mate. Durkheim believed that the fundamental categories of thought have a social origin. It is clear that the individual imbibes methods and principles from the social environment and that thought depends on it. Here again, the social environment acts both as stimulus and a selective agent.

Finally, society provides a mechanism of transmission and accumulation which makes possible the building up of cultural systems, such as language, the sciences and arts. They come to have a life of their own and have a power of growth and development which is independent of particular individuals. They come to the individual from without and grows by assimilating as much from the individuals. They become thus, more and more independent of mind.

It is a profound penetration of the individual by society, which has given rise to the problem of 'group mind'. That man is social animal is accepted axiomatic since the days of Aristotle. But that is not the unique feature of man since there are many animals who have a complex social life. What goes as unique feature of man is his capacity for remarkable combination of individuality and sociality. What distinguishes man from the rest of the animal kingdom is his power of putting his will against the will of the community and gaining an inner independence which enables him to react, in turn, upon the community.

Q. 3. Examine the role of environment of social life.
(B. U. 1955; P. U. 1953)

Ans. One of the first things a student of society

must understand is the intimate way in which social life depends on the nature of the environments within which it falls. The very word environment tends to obscure this relationship. The word environment gives an impression that it is something external that which encircles, supports man and society. It suggests a mere setting of man's life, the background of his actions, the scenes amid which the great human drama is played. But environment is more than that. It interpenetrates life everywhere. It directs or diverts, stimulates or depresses man's energies. It moulds his speech, changes his frame. The environment is so vital that it lives within him and works in his blood. It is utterly inseparable from life. The environment is the 'Living garment of society.' All social forms, all customs, manners and institutions record the environment wherein they arose.

It is an obvious error to think that environment is single and unchanging. It is infinitely mutable. All living beings both select and modify environment. The bacteria which live in a drop of water have selected and are changing their environment as they move and grow, feed and die. Similarly every group of human beings select and make its habitation on the earth. Thus adaptation is incessant. It is two fold : the accommodation of the life to the environment and the accommodation of the environment to the life. The latter aspect grows more prominent as mankind advances in civilization.

From the social standpoint we have to distinguish



certain general aspects of environment such as the physical environment, the economic environment the social environment etc. Firstly there is the mother earth marked everywhere by the traces of man's creative activity. There are the unfathomable oceans whose course he cannot change but which he uses as highways. There are the climate and seasons against whose extremes he devises various forms of protections. There are the rivers which he harnesses for his useful purpose. All these constitute his physical environment. There is the economic environment which includes all the economic goods, houses and roads, lands and gardens, animals, machines, stores and all those comforts which man has devised to deliver him out of the 'state of nature'. Then there is the social environment, which includes the customs and traditions, laws, modes of thought, knowledge and beliefs. All these may be described as the 'social inheritance' of mankind. The physical, the economic and the social environments are not so much the separate and distinct environments as the three aspects of one fundamental fact that life everywhere is expressed and maintained by these environing forces to which life is subject and of which it is partly the master.

Q. 3a. Explain the role of geographical factors in social life.

Ans. Physical environment : Until quite recent times there were no scientific studies of the relation between physical and social conditions. Darwin's theory of adaptation gave a new impetus to this field of study. It led to Ratzel's 'Human Geography.' It is clear that move-

ment and growth of population depend on favourable physical conditions. The first dense populations appeared in certain fertile plains and valleys of the East where great rivers assured both an ample food supply and an easy means of communications.

The Euphratis, the Nile, the Yangtze and the Ganges nurtured the earlier civilizations as certainly as they fertilized the soil. "The river is the first great highway which made possible the moving of the peoples. Along the rivers came the contacts of commerce and migration and invasion according to their social developments." The civilization of Europe would have been different had there been no Danube or Rhine. "Most of the great cities are founded on the tidal reaches of the streams for instance, Calcutta, Rangoon, Canton, Hongkong, London, New York, Buenos Ayres, Philadelphia, Montreal. The Rivers have played a great part in opening up new lands."

"The sea-coast is no less important in determining the course of civilizations." The sea has been rightly described as follows:—"Barrier and threshold, these are the roles which the coasts have always played in history." The sea is at once the limit to the instinctive movements of the population and the opportunity for the adventurous people. Thus was bred the civilizations of Phoenicia and Greece, the Hindu empire in the far East. The power of Spain and Holland." The British empire remained impregnable so long as the Indian ocean remained a British lake. To day the vast development of international trade has thrown into bold relief the vital importance of the sea for every people. One of the oldest

sociological observations is the contrast between the inhabitants of the mountains, of the plains and of the sea coast. It shows how men respond differently to every difference in environment. Roughly speaking, the mountaineers are by nature, hardy, poor, frugal, religious, honest. However, it is very difficult to single out the direct effect of geographical conditions because these conditions are bound up with so many other conditions. These conditions are very complex.

The influence of varying natural resources of different geographical regions do play an important role on social life. The natural resources determine whether the group will be of hunters or farmers, herdsmen or fishermen or miners. And these forces in turn greatly influence the customs, manners, moral and institutions of the particular group. These affect their outlook on life, their forms of government. Peoples' ideas and motives are enormously influenced by the way in which with ease or difficulty, indoors or in the open, in the field or in the forest or on the sea, they earn their livelihood.

Further, climate and the seasons exercise a powerful influence on the habits and activities of men. Extreme heat or cold have a deterrent effect on social development. It seems clear that a certain moderate temperature is best calculated to evoke human activity, physical and intellectual. Certain suggestive studies indicate a correlation between seasonal changes and the frequency of crimes and of suicides.

We must be very careful in drawing conclusions from such studies. We must distinguish between direct

and indirect influences. For instance, birth-rate and death-rate are in general higher in tropical regions than in temperate zone. However, it would be unsound to conclude that the climate is directly responsible. There are differences of racial character, of economic development of culture and education to be considered. All of these in turn are doubtless influenced by climatic conditions, but it would be far fetched to say that climate is the explanation. In short, the environment of man is many sided, and even if we could understand the whole complex of conditions we should still have only half answered our questions. For environment after all is a passive factor to which the living beings react after their kind. Under similar climatic conditions we find different people reacting differently. This has been shown by the studies in that field by Westermarck. Environment does not actively mould the character of men, it merely affords or withholds opportunity for the development of this or that potentiality and the potentiality which is the secret of life varies indefinitely.

Q. 3. (b) Explain the role of economic environment on social life.

Ans. The economic environment is itself an aspect of social environment but it has a peculiar significance. In his stupendous task of making nature serve his purposes, man has built up an elaborate economic structure. It is an order of every day life for satisfying of his needs through production, exchange, distribution and consumption of wealth. It is an environment in the sense of inheritance partly material, partly institutional

within and upon which present society works. The social significance of the economic activity lies in the fact that the economic order rests upon cooperative but diversified activity. Society is based on the principle of division of labour. Men work in diversified interdependence to reap the fruits of economic victory. The life and character of society has always been responsive to the economic environment. For instance the industrial Revolution was followed by a remarkable transformation in law and government in the distribution of population and so on.

Finally, society creates for itself, as the oyster its shell, an inner environment of customs, traditions, institutions, within which it lives. It is very closely inwoven into the motives and activities of social beings. The times of transition or revolution reveal clearly its environmental character. The social environment is considered as oppressive when it is illadapted to their awakened needs. Every important aspect of social life such as sex-relationship, ownership, comradeship, the exchange of services is ordered, supported and controlled by an elaborate system of usages known as traditions. Those traditions express the spirit or the ideal of the group to which they belong. Similarly customs are the accepted ways in accordance with which members of the group 'behave themselves'. Again there are 'ceremonies' and 'rites' which express a kind of religious sanction for the respective acts. There are 'laws' which are the regulations enforced by some constituted authority. We thus speak of the custom of 'namasamskar'; ceremony of 'marriage'; rite of cremation. All these give a specific

character to each community forming a nation of civilization. In general the customs of a community reveals its morals. But there is a distinction between customs and morals.

The social environment exists within the consciousness of social beings, and it is passed on from generation to generation. Every gain made by humanity, every achievement of technique is a potential gain for all. In short environment is the means, the vehicle, of life; it alone grants or denies actuality to each of the seemingly infinite potentialities of life.

Q 3. (c) Show how environmental influences affect human behaviour. (P. U. 1955)

Ans. (See Q. 3)

Q. 3. (d) Describe the different "environments" with their chief characteristics and their interactions. (P. U. 1952)

Ans. (See Q. 3)

Q. 4. What is race? How far does it determine culture? (B. U. 1954, 1957)

Or

How far does race determine culture?

(P. U. 1952, B. U. 1957)

Ans. The problem of the influence of race upon social and cultural evolution is one of great difficulties. The facts here extremely complicated. Further, the sociologist who wishes to make a broad survey of the relations between race and culture seems to be even in worse plight. He finds himself overwhelmed in this field by a mass of material which he cannot control and by numerous one-sided theories.

The influence of race on social development should be a matter for scientific investigation but unfortunately the question has become complicated by the intrusion of passion and by political considerations. The word "race" came into use in the seventeenth and eighteenth centuries when the struggle for markets began on a vast scale. The exploitation of the natives, which accompanied the acquisition of empires was justified by the ridiculous argument that the white races were superior to the coloured races and that their mission was to civilize them. Even to-day, the Union of South Africa justifies its policy of apartheid on the grounds of racial superiority. With the struggle of white races among themselves which imperialism brought in its train, theories developed claiming that certain race—the Nordics—were the finest representatives of Homo Sapiens.

What is a race ?

But what is meant by race ? We speak of the Aryan race, Dravidian race, the German race, the Caucasian race, even of the human race. Can a word so indiscriminately used by a scientific term ? Let us therefore define it.

Scientifically, 'race' denotes a group of individuals who have in common certain physical and hereditary traits which mark them off from other groups. "A race composed of one or more inter-breeding groups of individuals and their descendants possessing in common a number of innate characteristics which distinguish them from other groups. In the present stage of our knowledge we are dependent on characters recognised as physical for the purpose of differentiating races, though

innate psychological characters may later be found to differentiate them”.

Thus to be used as criteria of race, traits must be hereditary and remain relatively constant despite changes in the environment. Further, they must be common to a fairly large group. A family line marked by certain hereditary peculiarities would not be regarded as a race. The most important traits which have been used by anthropologists to determine a race are : (1) hair-form, grouped as straight, smooth, wavy or curly and wooly; (2) pigmentation, including the colour of the hair, eyes and skin; (3) the form of the head, especially the ratio of the breadth of the skull or head to its length; (4) stature and bodily proportions, (5) certain facial traits, such as nasal-form, lip-form the form of eyelids. It is always the combination of all these traits that is used in distinguishing racial groups and number of groups arrived at most obviously vary with the number of traits combined. A Negro for instance has curly hair, dark complexion (black) a big head stocky shortish snub nose and thick lips. He differs from a Chinese who has straight hair, and has a yellow complexion. Small eyes, small head, is very short in stature and has thin lips. A simple classification is the fourfold division into Caucasian, Mongol, Negro, Australian, the Caucasian is further sub-divided into Nordic, Alpine and the Mediterranean. Another classification of dividing mankind into eleven major geographical races is also given. They are Mongolian, Caucasoid, African, Negroid, Melanesian, Micronesian, Polynesian, Central African

Pygmy, Far eastern Pygmy, Australoid, Bushman-Hottentot, Ainu and Veddoid.

Q. 4a. Describe the different approaches to the problem of race.

Ans. The most recent approach to the problem of race is purely genetic one. To the geneticist, races are populations which differ from one another in the combination of their gene frequencies.

The most fundamental problem and one with the practical bearing, is the connection between the race and culture. Is it true that only certain groups i. e. races are capable of creating and maintaining high levels of culture and civilization? Well: in the light of our present experience as well as the earlier historical records it seems very unlikely.

Firstly, wide variations in culture among groups having similar racial characteristics and wide variations in racial characteristics having similar culture are found to exist. Thus not only Nordics have long heads but also Negroes and Australians. Thus to take head as the index of superior culture is absurd. It also ignores the fact the Kant, Laplace, Voltaire and Plato, to mention but a few, were broad-headed. If we take skin-colour as our index we find both white and coloured skins are found among the most primitive as well as among the advance people.

Secondly, while similar cultures have been borrowed by peoples of unrelated stocks, various branches of the same stock may at one time have dissimilar cultures. For instance, the Chinese are very cultured people but their kinsmen on the Amur River are primitive and illiterate.

Thirdly, neither political nor cultural supremacy has remained the exclusive property of any one racial group. Different stock have carried the torch of civilization. Again, the same racial group may occupy a different cultural position at different time. The Teutonic group were savages while the Jews and the Romans were highly civilized societies. The argument that different levels in culture are due to race is illogical because we cannot argue from attainment to potentiality. It cannot be said that African Negroes are not capable of developing great culture.

Finally there is nothing to support the arguments of Gobineau and his followers that the civilization declines when a 'superior race', mingles its blood with that of an "inferior race". Such an explanation is contrary to facts. For the periods of great human activity and flourishing of human culture have been associated with race-mixtures. Besides this it is well nigh impossible to determine who the "inferior races" are. What Gobineau and his followers ignore is that the social and economic factors are also decisive in bringing about the downfall of civilizations. In short, the theory regarding dependence of culture on race is an exploded myth.

Q. 5. Write a critical note on racialism.

Ans. As the white man started his territorial aggrandizement he came to believe that the 'coloured people' were "white-man's burden" and it was his mission to civilize the coloured races. That the white man in the Colonies are too frequently the true savages and require to be taught quite as much as the natives, is often overlooked.

Once the European Continent, the white races themselves started struggling with each other. This in turn was supported on the claim that certain branch—the Nordics—were the superior representatives of the human race. This heinous claim reached its climax in the hymn of hatred preached by Hitler before the second world war. And to this date apartheid is practised brazen-facedly in the Union of South Africa.

A few remarks are perhaps not out of place about the Nordic claim to cultural creativeness and superiority. In the first place it is impossible to trace the first founders of civilization. For, they are lost in the mists of antiquity. Secondly the Greek and Roman civilizations which were attributed to the Nordics are hopelessly mixed. For, in classical Greece, the fair and dark types lived side by side. Thirdly, a far better case may be made out in favour of Mediterranean races as the first founders of civilization in Europe, since early advances in culture were made by dark types and not the fair ones. It has been pointed out that in Asia Dravidians were culturally more advanced than the Aryans. And finally as far as modern Germany is concerned the greatest intellectual development took place in Southern Germany, where the non-Nordic are in the majority. The greatest of Germans, such as Hegel, Schopenhauer, Goethe, Schiller, Bach, Beethoven were broad-headed southerners.

Racialism is thus doctrine that claims the superiority of particular racial group having particular racial characteristics, over others. Racialism is in fact a racial myth which is often invoked in times of economic and

social stress. Race struggle is thus made a handy substitute for more fundamental social conflicts. Yet we must never confuse racialism, which is an ideology used as a political weapon with the findings of science of race which are matters of scientific investigation.

Scientifically, racialism is demonstrably false. But even as false idea it is very effective in social living. Racialism has a psychological reality of its own which supersedes objective reality. The unfortunate fate of the world at the hands of German militarists who were the ardent advocates of racialism shows how powerful that ideology is. However, the intricate researches of anthropologists prove the simple truth that mankind is one. The polygenetic idea of the origin of man has wholly yielded to the monogenic view. It should be noted in the end that the race prejudice which looms so large in the modern world, may have nothing to do with race as such. The variations in racial attitudes and especially the variations in the 'colour questions' is ancient. Medieval and modern times, indicate that the psychological economic and social factors are involved in the phenomenon.

Race prejudice exists because it divides in a variety of ways, Antisemitism, negrophobia and for that matter any kind of xenophobia however different in details have common roots. However, different may be their historical origins they are the effects of socially established and culturally approved practices of discrimination. Americans are biased against Negroes because Negroes are ignorant and live in slums. There is no better way to

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combat racialism than by eliminating the discriminatory practices in whatever quarter they exist.

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Q. 5A. What is race? Distinguish it from racialism. (See Q. 5 and Q. 4)

Q. 6. What is culture? Bring out its relations to civilization.

Ans. We may define culture as 'that complex which includes knowledge, belief, art, morals, law, custom and other capabilities and habits acquired by man as a member of society' (Taylor). Or we may define culture with C-lark Wissler as 'the round of life in its entire sweep'. Culture so defined therefore, comprises not only the non-material products of man such as language, music, poetry, and all other products of human thought, but also his material products such as the telephone, the automobile, machinery, etc. The points to be noted are that culture is transmitted, learned and shared. It is both a product a determinant of human interactions and interrelationships.

The smallest unit of culture is the culture trait, represented by the motor-car, knife, machine-gun, pencil, book, etc. Culture traits combine to make up a culture complex, which may be defined as a series of interrelated interdependent traits functioning as a whole. Thus we sometimes speak of 'house complex' among the Indian, or 'cricket complex' among the Britishers or 'baseball complex' among Americans. Generally these terms are used with greater precision by the anthropologists. The term culture pattern suggests that human behaviour does not just happen but exhibits structure or a con-

figuration giving prominence to one or another of its distinctive cultural themes. The broad forms of culture may be characterized by competitiveness or cooperativeness, aggressiveness or peacefulness, democracy or authoritarianism. American culture seems to be characterized by a number of dominant features such as, democracy, struggle for social status, pecuniary valuation; material comfort, pragmatic morality, inventiveness, romantic and chivalrous attitude to love and courtship, gadget-mindedness and the tendency to be impressed by size and quantity.

[Every culture, however primitive or advanced, is designed to satisfy the basic needs and desires of its people and has carved out broad areas of social living. These are speech, material traits, art, mythology, scientific knowledge, religious practices, family and social system, property and government.] While all cultures exhibit these parts, the important thing to note is the tremendous variety of ways in which man have comforted themselves in these broad areas of social living. Men everywhere have devised family system as a means of satisfying their sexual and procreational desires yet this system differs from culture to culture. The same behaviour which is praised in one culture may be condemned in another. Though it is a fact that cultures vary largely from place to place or even in any given place, from time to time, we must not fall into the error of extreme relativism. The patterns of culture are not closed and impenetrable systems. In that case anyone would not be in a position to describe and understand intelligibly any culture but his own. No culture has ever

developed in complete isolation, unruffled by the winds and storms of alien doctrines and practices. "Diffusion and crossfertilization have affected them all". Finally it seems that the fundamental sameness of behaviour in similar situations overshadows the differences.

Civilization is often used in two meanings. In the first it refers to all the attainments characteristic of life in the organized city or state; in this sense we speak of the early civilizations. In the second meaning 'civilization' becomes synonymous with 'culture' and refers to all of man's achievements that distinguish him from animals. Goldenweiser uses the word 'civilization' in this sense. However, it is preferable not to make these terms identical, and to mean by civilization the latest stage of culture, i. e. not only the whole of culture but also the degree of advancement of people's life and their environment.

In a still restricted sense 'civilization' is used to refer to the external achievements of man material, and intellectual while 'culture' is reserved for their internal achievements; social and political institutions, and works of art, poetry, drama achievements so to speak of the spirit. This meaning of the word civilization has led some to speculate that civilization is common but culture is not. As Spengler says 'civilization is the decadent phase of culture when it becomes effect, mechanical and repetitive. But in the sense the term 'culture' loses all scientific meaning and becomes a mysterious force totally independent of material and intellectual processes of life. We cannot, really speaking, separate internal from external achievements.

MacIver makes an analytic distinction between culture and civilization. The latter refers to 'the utilitarian order of things the objects of civilization can be measured and continuously improved.' When we say 'our means of transportation become better', we mean they are becoming safer, swifter and more efficient. Civilization is 'the vehicle of culture, its improvement is no guarantee of finer quality in that which it conveys'. Culture on the other hand is 'the realm of values, of styles of emotional attachments of intellectual adventures'. Thus culture and civilization differ in their mode of transference.

To MacIver, culture is the 'antithesis' of civilization. The distinction made by MacIver may be useful for the purposes of analysis but it is not final. Both culture and civilization are the result of human behaviour. The distinction between 'inner' and 'outer achievements' of man appears to be an artificial one.

Q. 7. What is culture? Describe its origin transmission and modification. (P. U. 1952)

Ans. Human society, in contrast with animal society is based upon culture transmitted from one generation to the next by communication rather than by heredity. Only human society is maintained by culture-a socially transmitted system of knowledge, belief, practice, and artcrafts. In stating what culture is we have first to state what it is not. The popular usage of the term culture is not the technically correct one. Culture is a word popularly used to denote either refinement or the

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acquaintance with and appreciation of the so-called finer things of life. But such popular usage of the term is not the correct one. Similarly, culture and political boundaries often overlap. Social scientists, however, treat modern nations as if they were cultural entities. Culture includes more than the idealized ways of knowledge, practice and belief. It also includes artifacts, man-made tools, buildings, roads, means of transport and the like. We may define culture as 'the socially transmitted system of idealized ways in knowledge, practice and belief, along with the artifacts that all knowledge and practice produce and maintain-as they change in time.

Culture and Change: Every one, inspite of his culture inheritance, remains an individual with certain unique responses. Groups as well individuals, often interpret culture in particular ways. Culture is an inherited blue print of conduct a script to follow. However, the script never wholly determines what individuals and groups will do. As men cooperate, as they compete and conflict, modifications of the script are constantly being made. Any modification becomes part of culture only when it is transmitted and inherited. Culture and the social institutions which transmit culture to the succeeding generations are themselves conservative forces. Nevertheless, the moral norms and society all change culture and social institutions, of any society all change through time. A culture gives cues and directions to social behaviour, it also sets limits to behaviour. But cultures themselves change because men follow some

what different paths and because they are constantly beset with collective stresses and strains for which the past offers no guide posts.

Cultures change for any reasons. Firstly, society may borrow certain cultural elements from another or have such elements forced upon them by superior military and administrative organization, in either case diffusion occurs. In every society, a minority will change its artifacts, ideas, philosophies and religions. The new elements become part of culture something to be socially transmitted.

One important source of cultural change inheres in what is transmitted, which is not overt behaviour but a script of idealized way of doing and thinking. These idealized ways tend to resist long after overt behaviour has deviated from them. In time, however, any idealized way that has drifted far from its traditional anchor will itself be vastly modified or even discarded.

Q. 7. (A) Describe the process of modification of culture. (P. U. 1955)

Ans. (See Q. 7)

Q. 7. (B) What is culture? How is it transmitted? Add a note on cultural lag.

Ans. (See 7 & 9)

Q. 8. Describe the ways in which man adapts himself to the environment. (B. U. 1954)

Ans. Even a cursory study of sociology will not fail to impress the reader about the intimate relation of

environment and life. When a seed is put into the soil, under appropriate conditions, it germinates, pushes its seed leaves up to the air and sends its rootlets down into the soil. It is so entangled with its environment that if it were completely detached from the environment again, as the seed once was it would perish. The plant develops the potentialities of that particular seed, but whether it flowers or fruits or withers away prematurely, whether it becomes weak or strong or dwarfish, whether it is crowded by other plants, depends entirely on the environment. Human beings may not be attached to the soil in the same way like plants, but they are no less dependent on and responsive to environment. It is the speciality of human beings that they are capable of passing from environment to another as well as changing the conditions of a given environment to suit his purposes. "In truth, the relation of life and environment is extremely intimate." The environment is more than a conditioning force of life. Through his life man has to struggle ceaselessly with the environment. From this struggle emerges his personality. This struggle is well known as man's adaptation to the environment. Man's adaptation to the environment has three levels viz. (1) Physical adaptation, (2) Biological adaptation, (3) Social adaptation.

Physical Adaptation : Physical adaptation will occur irrespective of our will. Fresh air will stimulate our lungs, while the poisonous will destroy them. Strength or weaknesses, sickness are equally part of physical adaptation; death being the final statement of such physical adap-

ration Bodily changes occuring due to diet, problems of health, attempts to prolong life all these are man's concern on physical side.

By adaptation in the biological sense we mean that a particular form of life is fitted to survive or prosper under the conditions of environment. Fish cannot live out of water. In certain case inevitable physical environment is detrimental to biological demands. It sometimes results in mal-adaptation. Darwin's theory of the survival of the fittest proved the phase of biological adaptation.

Finally, the social adaptation always involves some standard or value. Various sociologists speak of adjustment or of accommodation. But if we want to live according to one's desires and idea we must strive to find or make an appropriate environment. Man selects and modifies his environment in such a way that the inevitable environment shall subserve to his needs. In this sense social adaptation implies selection as well as valuation. Thus when we speak of mal-adaptation we mean that the existing social adaptation involves a very meagre satisfaction of our wants and ideals.

The social environment of man has two sides, the inner side and the outer side, the outer environment consists of the houses, cities, means of transportation, comforts and conveniences. In short it is what is 'material culture'. The inner environment consists of what is known as the social heritage. It consists of organization and regulations, traditions an institutions, repressions and liberations of social life. The process of adaptation

is carried through conscious response and liberations of social life. The process of adaptation is carried through conscious response and habituation. The two always interact. Man is constantly changing to satisfy his wants. He is subject to the influence of the inner and outer environment for he is trained and brought up in it yet he tries to change it to suit his desires and ideals. It is done through the struggle which we style as social adaptation.

O. 9. Define culture. Add a note on cultural lag.

Ans. There is a lamentable confusion in the use of the word culture and probably there is little hope of arriving at agreed definitions. The anthropologists use the word culture in a very wide sense to cover the whole field of human life. Taylor defines culture as "that complete whole which includes knowledge, belief, art, morals, law, custom and other capabilities and habits acquired by man as a member of society."

Mathew Arnold defines culture as 'the study of perfection, the disinterested search for sweetness and light', and he urges that it consists in becoming something rather than having something, in inward condition of mind and spirit, not in an outward set of circumstances.

Professor MacIver says culture is concerned with intrinsic values, with the things which are desired for their own sake. "It is the expression of our nature in our modes of living, and of thinking in our everyday intercourse, in art, in literature, in religion, in recreation and enjoyment."

Cultural lag : The sociologists today are very much fond of using the word cultural lag. The expression has entered into the common vocabulary and had been applied to many and diverse social situations. The concept of cultural lag has a particular in age bears the impact of inventions, discoveries, and innovations of many kinds which constantly disturb the older ways of living. Often times it is accepted without adequate analysis. It is, therefore, not developed in clear and effective manner. As such if we distinguish between cultural and technological factors in the process of change, we can free the hypothesis of cultural lag from much of its confusion. It may even clarify the process of cultural conditions themselves as agencies in the process of social change.

The concept of cultural lag was first given explicit fromation by W. F. Ogburn in his book 'Social Change'. He makes a distinction between material and non-material culture. When changes in non-material culture, these in turn stimulate changes in non material culture, particularly in what he terms as adaptive culture, or the ways of utilizing, exploiting or rendering more serviceable the material changes. But this adaptive culture may be slow to respond. This gives us what is known as the cultural lag. The forests of the country may be destroyed because the art of conservation does not keep pace with the industrial or agricultural development.

Whenever we talk of lag we mean that "something falls behind or fails to keep pace with something else" The question that arises is: what lags behind what? Ogburn's answer rests upon the distinction between

'material' and "non material culture. But as many critics have pointed out this distinction is not a workable one. It is not always the case that "material" culture is in advance of "non-material" culture.)

"The question of cultural lag therefore raises the question of having a standard of measurement applicable alike to the pacemaker and to the laggard. Where there is no such standard we cannot properly speak of a lag. Wherever one part of productive system fails to measure up in efficiency with another part the term lag is relevant. But whenever the issue is not one of comparative efficiency with another part the term lag is relevant. But whenever the issue is not one of comparative efficiency, the concept of 'cultural lag' becomes doubtful and suggests erroneous implications. This trouble arises because the term cultural lag is used in a very vague sense to mean any disequilibrium of maladjustment in the process of social change. It should, in fact, be applied only to the disparities of efficiency within the same system. If we bear in mind the distinction between culture and civilization, the term cultural lag may be said to be appropriate if it indicates failure or maladjustments within the basic technology and higher technological organization. Its use is not appropriate if it is used to indicate relations between technological factors and cultural patterns.' The phrase 'technological lag' is preferable to the term 'cultural lag.'

Sometimes a new technology is introduced from without into a community or country where culture is wedded to a quite different system. Say, for instance,

American technology is introduced in the primitive tribes in the central Africa. As soon as an alien technology is imposed the harmony of that community is destroyed. In that place, his life is uprooted. If an alien technology is introduced in a relatively high culture even then we notice serious disturbances occurring in that place, as it happened in case of Japan and Turkey. Such illustrations also reveal a culture clash. We all hear people saying that East is East and West is West and never the twain shall meet. It speaks of culture clash.

Q. 10. Show how culture acts as a determinant of social change.
(P. U. 1953)

Ans. There is not even a shadow of doubt that there is an intimate connection between our beliefs and our institutions, our valuations and our social relationships. Certainly all culture change involves social change for the social and cultural are closely interwoven.

Culture acts as a directive force in social change. Culture not only responds to technological advance in any society but it also serves to influence its direction and its character. To use a metaphor used by MacIver, the Civilizational means may be represented by a ship which can set sail to various ports. But the port we sail to remains a cultural choice. The direction of the ship is not predestinated by the design of the ship. The more efficient it is, the more ports lie within the range of our choosing.

History affords ample examples of how culture may be said to have been a determinant of social change.

We find that cultural types such as religious doctrines persist with variations throughout many centuries. In the quieter processes of industrial evolution the activity and creativeness of cultural forces may also be discerned. Culture began at first very slowly, to redirect the new civilization. At length our culture began to bring the machine also into the world of imagination and endowed it not only with power, but also often with beauty.

Culture is a life-expression which must change with the life which it expresses. Social systems are directly and indirectly the creations of cultural values. Every change in valuations on the part of social groups registers itself in institutional change. There is always a definite relationship between changing social forms and changing attitudes, beliefs and cultural activities. A technological advance opens up various alternatives and it is the culture that directs the specific change.

Some attempts are made to show that the cultural changes are cyclic in character. Oswald Spengler, for instance in his book 'The Decline of the West' has attempted to show that all cultures go through regular succession of stages corresponding to summer, autumn and winter. Everywhere nature and history give us as an intimation of rhythm. Rhythm is also implied in cultural processes. Culture is life expressing itself in valuations and in styles. Styles are always changeful and valuations always partial. No style can place for ever and no valuation can satisfy the capacities of experience. Culture is always in flux because change is inherent in it.

In fact cultural change stimulates social change. We can measure this change through the changes in art architecture, decoration and dress. We can measure changes in the range of opinions that registers itself through polls and voting. We know far more about the rise and fall of institutional systems. These are the indices of cultural change which show how culture determines the social change.

UNIVERSITY QUESTIONS

Q. 1. Describe the ways in which man adopts himself to the environment. (B. U. 1954)

(See Q. 8)

Q. 2. What is race? How far does it determine culture? (B. U. 1954). (See Q. 4)

Q. 3. Examine the role of environment in social life. (B. U. 1955) (See Q. 3)

Q. 4. Show how environmental influences affect human behaviour. (P. 1955) (See Q. 3)

Q. 5. Describe the process of modification of culture. (P. U. 1955) (See Q. 7)

Q. 6. Examine the role of physical environment in cultural growth. (P. U. 1954) (See Q. 1)

Q. 7. What is culture? How is it transmitted? Add a note on cultural lag. (P. U. 1954)

(See Q. 7 and Q. 9)

Q. 8. What is race? Distinguish it from racialism. (P. U. 1954)

(See Q. 5, and Q. 4)

Q. 9. Examine the role of environment in social life. (P. U. 1953) (See Q. 3)

Q. 10. Show how culture acts as a determinant of social change (P. U. 1953) (See Q. 10)

Q. 11. Describe the different 'environments' with their chief characteristics and their interactions. (P. U. 1952) (See Q. 3)

Q. 12. What is culture? Describe its origin, transmission and modification. (P. U. 1952) (See Q. 7)

Q. 13. How far does race determine culture? (P. U. 1952) (See Q. 4)

Q. 14. Examine the role of physical environment in cultural growth. (K. U. 1953) (See Q. 1)

CHAPTER IV

INDIVIDUAL & SOCIETY

Q. 1. In what sense is Man a Social Animal ?

(B. U. 1953)

Ans. It may not be an exaggeration to say that the question, in what sense is man a social animal is the fundamental question of sociology. This question is the largest and the most difficult problem that sociology offers. The most fundamental problem which the question poses is the relation of the individual to the group and to the social system.

Sociologists have sought to answer the above question in different and sometimes in a misleading way. Two such misleading theories regarding the relationship of man to society are : 'social contract' theory and the 'social organism' theory. According to the first theory, society has been conceived as device deliberately set up by men for certain ends. According to Hobbes, society is a means for the protection of men against the consequences of their own untrammelled nature. To others such as Adam Smith, society is an artificial device of mutual economy. It was held by the eighteenth century individualists that man was "born free and equal" in his state of nature and his establishment of social contract merely sets up certain conveniences for order and protection.

The theory of 'social contract' rests on a false assumption that human beings are and could become human

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beings apart from society. It assumes that men are individuals before they enter into society. Here we overlook the fact that individual and society are inseparable. The second theory which regards society as an organism is equally erroneous. It conceives society as a biological system. Closely linked with this theory is the view that society should be thought of as an inclusive mind. Psychologists like William McDougall speak of a 'group mind' as a reality. This theory would have raised no problem if it signified that the group exhibits certain characteristics common to its members. But the exponents of the 'group' go a step further and assert that society is itself a mind, and a mind common to its members. This assertion is unjustified and erroneous. It is misleading to say that we belong to society as leaves belong to tree or cells belong to body. This is only an analogy and like all analogies it is imperfect. Both the theories appear to be one-sided.

The most adequate theory is the fundamental unit whole interrelationship. This is revealed as the child develops the capacity for society. The fact that the self can come to being only in society—only with the give and take of group life—has been clearly established by more recent investigations. Our society is more than the necessary environment. Our relation to social heritage is more intimate. We are born to a society, its process determines our heredity its parts become in time our internal mental equipment. The social heritage evokes and directs our personality. This proves the dynamic interdependence of individual and social heritage. It

enables us to realize the truth of Aristotle's remark that "man is a social animal." We do not mean that man is a sociable animal, because men differ in that respect. We do not mean that man is altruistic towards society. Nor do we mean that man is social by virtue of his original nature. But we do mean that without society, without the support of the social heritage, the individual personality does not and cannot come into being.

There are some significant resemblances between social and organic structures, but there are also very significant difference. As pointed out by Spencer, the society has no "common sensorium." Mind communicates with mind but they do not form a single mind.

What is important is the relationship between man and society. We must reject any view that sees this relationship from merely one or the other side.

Q. 2. Give a clear exposition of the relationship between man and society. (P. U. 1953)

Ans. Many a time our study of sociology is obscured by false distinction between 'society' and the 'individual'. They are treated as if they are opposite of each other. Spencer for instance speaks as if the development of society is hostile to individuality. He describes an opposition between carrying on through the family of the life of race and "individuation" the achievement of full powers of the members of the race. But in truth, society is only its members, or in a stricter sense society is a structure of relationships which its members build. It would be wrong to suggest that welfare of individual can be attained apart from

the welfare of the society. The society grows only in its individuals. Society exists only in its members. Social ideal which does not mean the good of the social individual is a figment of imagination. The individual is the only real unit of society and the worth of society is just the personality which individual realizes. The reason for assuming the false position of opposition between the 'society and 'individual' is the ambiguous use of the word 'individual'. Many a time, the word individual is used in the sense of 'private' or 'particular'. This is the confusion that creeps in when we speak of social interest and the individual interest. We should use the words, private and general instead of 'individual' and 'social'. 'Social' is simply the adjective expressing the unit of society when it is used distributively.

Man's relation to society is established through the process we call socialization. It is a process by which men establish wider and profounder relationships with one another, in which they become more and more interdependent, in which they develop more and more sense of responsibility and obligation towards each other. In this process they grow more perceptive of personality of others as well as of themselves, and thus build up a complex structure of nearer and wider associations. It is through this process of socialization that men find their fulfilment within society. Such is the intimate relation between man and society. Some writers like Hobbs have denied that man is a social animal, but that they have merely meant that man is not sociable. But apart from such view, the fundamental fact remains that

man is from first to last a social being the most socialized of all the animals. It may not be an exaggeration to say that but for society man would not have been what he is today. Individuality is the sense of inner responsibility for conduct, which alone can make man free and enable him to contribute to the furthering of society in which he lives, moves and has his being. Society is an aggregate of individuals and it is a permanent organization of their action and interaction.

Q. 2-A. "Man is not a rational Animal but a rationalizing animal."—Discuss. (B. U. 1959)

Ans. (See Q. 1 and 2).

Q. 3. Describe the psychological basis of social life

Ans. In all social relations two opposed elements in human nature are subtly interwoven. The one strain is pre-eminently assertive, expecting resistance on every side and ready to resist. It is easily aroused to pugnacity when thwarted. The other element is pre-eminently gentle and tender, craving for relationship with others, seeking and giving response. This mingling of opposite elements in man was graphically described by Kant as "the unsocial sociableness of man." Man finds himself among his fellow-men with whom he cannot live at peace and yet without them he cannot live at all. Without this resistance, the spiteful competition of vanity the insatiable desire of gain and power, the natural capacities of humanity would have remained undeveloped. In short the mutual conflict between the two fundamental elements of human nature—self assertain and aggression—acts as

a spur of development. To interpret this fundamental duality of human nature is to explain the psychological basis of social life.

The social tie has been derived by some from gregariousness of man. The herd instinct, according to Dr. Trotter, accounts for the sensitiveness of man towards the group, as well as for the mentality of the other members of the group. Others regard gregariousness as a group of tendencies, including suggestibility, imitation and sympathy. However, this is too wide a use of the term. The tendencies named are too complex. Some other psychologists would question the very existence of the instinct of gregariousness. Tansley, for instance, considers this instinct only secondary, its function being to regulate and control the self-preserving instincts. Westermarck distinguishes this instinct from the social instinct which is characterized by the tendency to cooperate and getting therefrom the pleasure of being in the company of others. What man really needs is the response of others and active interplay of interests.

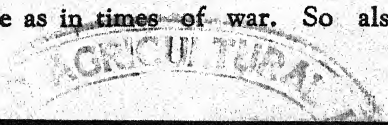
Other writers have sought to derive the social impulses from parental love. This goes back to Darwin and is adopted by McDougall who holds that it is the only altruistic factor in human nature. This was primarily maternal. However it is very doubtful whether we can deduce all forms of altruism from this instinct.

Sigmund Freud has advanced a revolutionary theory as regards the foundations of social life. According to him, social life is a result of a struggle between love and hate or rather erotic and aggressive tendencies.

Social life depends on the curtailment of the aggressive impulse which is done with the aid of love or Eros. According to Ginsberg social interest is not to be derived from any single tendency such as gregariousness or parental instinct or sex. It is a much more general need. It is a need of some kind of response from others and the tendency to respond to them.

Some psychologists speak of an instinct of self-assertion. A good deal of pugnacity is connected with thwarting. In other cases it may be the expression of heightened self-feeling and the desire for the active exercise of power. With self-feeling and the desire for the active exercise of power; With self-assertion is connected the desire for power and domination. Here the experience of resistance is of great importance. When resistance is successfully overcome there is heightened self-feeling.

There is no necessary conflict between self-assertion and the social impulses, since in satisfying our benevolent impulses we also assert ourselves. On the other hand, calculated self-regard or self-love may conflict with the other-regarding instincts. Much has been made of the conflict between egoism and altruism. But serious social problems seldom permit such sharply drawn antithesis. But besides these impulses which are the basis of social relationship, people come together because of their common and divergent purposes. Different people may have similar attitudes to the same object. People have common fear or a common love. A common hatred would unite people as in times of war. So also love



may unite people as in case of the constructive activity of the nation. Different individuals may have different or opposed attitudes to the same objects as in case of different political parties. The nature of the object may be such that sometimes its achievement involves the joint action to be carried on the principle of division of labour. The nature of the objects or ends or ends also affect the character of the personal relations, according as they constitute competitive or non-competitive goods. The range or generality of objects also affects social relations from the clash of interests in these different relations arise the efforts to their readjustments which in turn give birth to various associations and institutions.

So far we were considering social relations from the point of the individual. However we should not neglect the importance of social environment. Fichte rightly said that, 'Man only becomes man among men'. The importance of social environment is often underestimated by those who stress the importance of inherited factors. Broadly speaking, social environment acts selectively upon the inborn potentialities of individuals by eliciting some and inhibiting others.

With similar disposition, individual may behave differently because they are brought up in different social environment. Secondly the manner of the expression of inborn tendencies are determined by social environment. Here the social environment may act as a stimulus as well as a selective agent. Society provides for the transmission and accumulation of experiences which help to build cultural systems such as the language, sciences,

arts etc. There are animals who are also sociable in nature. But what distinguishes man is his capacity for a remarkable synthesis of individuality and sociality. It is an undeniable fact that society profoundly penetrates the individual.

Q. 4. Discuss fully the relation of heredity to environment.

Ans. Men usually carry a wrong impression about the nature of social classes; of race distinction of national unities and other subjects of sociological importance because they have wrong notions about the relationship between heredity and environment. Any theory which upholds the one to the exclusion of the other is bound to be one-sided.

Certain research workers have made comparative studies of intelligence scores of Negroes and Whites, with a view to showing that the differences between them are inherited. But as regards these tests it must be said that the objectivity of these tests is very doubtful and secondly even if accepted that there is low intelligence score for Negroes, it cannot be said that it is entirely due to heredity since the background of the Negro in generally differs from that of the White. Again we cannot eliminate the factor of differential environment. If the Negro comes off worse in these tests, has the environment nothing to do with it? In case of Negroes, there is a lack of social stimulations and other prospects which the white enjoys. The fact is that the environment of our past as well as the environment of the present is written in our life. Intelligence tests do not

permit us to assess heredity. The differences one may observe are always the joint result of environment and life.

Though it is easier to measure the physical traits than the mental traits and thus measure the hereditary difference between any groups, it certainly will not establish beyond all doubts that heredity is entirely responsible for physical traits. We have convincing evidence to show that when children are subjected to unfavourable conditions, such as shortage of food, economic disruption etc, as in case of war, their stature, their weight, their growth are seriously affected. American born Jewish and Japanese groups, showed even changes in head formation. In view of such evidence, it is sheer dogmatism to assert that heredity is alone responsible for the physiological difference between national or racial groups. This is not to deny that heredity contributes to the differences in physical traits. But it is not the only factor.

Sometimes a case is made out in favour of heredity by studies of contrast between famous and degenerate families. Such contrasts may be striking but they do not prove the supremacy of heredity over environment. When we revealed the differences by such contrasts new environmental factors greatly complicate our search for their causes. It may be true that like tends to beget like. However those who enthusiastically advocate the theory of like begetting like often forget one important consideration, viz. the complexity and uncertainty of heredity itself. What engenisists have said may become an interesting sociological study;

but as evidence of heredity they are now generally discredited.

The fact of the case is that in the course of development environment and heredity are continuously interacting. Those who disparage environment see only one side of the picture and those who disparage heredity see only the other. Heredity contains the potentialities of life, but all its actualities are evoked within and under the conditions of environment. It should not be thought that either environment or heredity is the sole contributory factors determining the development. A biologist is interested merely in the heredity such as blue eyes, albinism etc. The sociologist is interested in the way in which a group deals with its general environment. One cannot but be impressed by the way in which customs, attitudes, and modes of life change in response to changed economic conditions, to new occupational activities, and forth. In the numerous variations we find typical responses to typical changes within the environment. In this lies the clew to the understanding of the relation between environment and heredity.

The study of such typical changes will not tell us whether the heredity or environment is more important; but it will tell us why each one is important and in what way its importance is revealed.

Heredity is the potentiality made actual within an environment. It follows from this principal that higher the potentiality the greater is the demand on the environment. Thus more subtle differences in environment

may have little effect on those of low potentiality while the same differences may be vastly significant for those who have higher potentiality. As it happens for instance, that a minor rebuff hurts immensely a sensitive man whereas the same rebuff does not affect a thick-skinned man. The more plastic the life the more is it at the mercy of the environment. The quest for more appropriate environment is eternal.

In short the importance of heredity and environment is coequal in determining everything that lives.

Q. 5. Describe the various forms of associations and discuss their function. (B. U. 1956)

Ans. Man may be defined in various ways. These ways help us to understand his nature with the help of some of his more fundamental attributes. One of such attributes was recognised by Aristotle when he defined man as a social animal. An attribute which is equally fundamental is that man is a striving agent. He is continuously striving to realize certain ends. An association is a means to pursuing ends. Broadly speaking, there are three ways in which men seek the fulfilment of their ends. First men may pursue their ends independently of each other. Second, men may seek their ends through conflict. As for instance, war or persecution show that some people try to pursue their ends with this method of over conflict. As history has proved it beyond all doubt that resort to this method inevitably leads to colossal waste and is harmful to the existence of society. It is true that conflict is an ever-present part of social life, but for the most part it is socially

limited and regulated. Finally, men may pursue their ends in company, on some cooperative basis, so that each is in some degree and manner contributing to the ends of his fellows. This last method of cooperative pursuit may be spontaneous such as helping a stranger or it may be a determined and well calculated effort. A group may organize itself expressly for the purpose of pursuing certain ends together. When a group of people move in this way an association is born.

An association is defined as a group organized for the pursuit of an interest or group of interests in common.

Family may be regarded as one of the forms of Association. In primitive society it might have resembled a community. However, in modern society, as in all complex civilizations, the family becomes definitely an association. For the original contracting parties it is an association specifically established with certain ends in view. These various interests are important and limited. The functions of this form of association are obvious. It serves to satisfy the most profound impulses of our nature, those of mating, procreation, maternal devotion, and parental care. It also serves the function of meeting our secondary emotions such as romantic love, the desire for the economic security of the home. Further it serves the function of exercising a formative influence. It is the easiest social environment of all the higher forms of life. It also serves as a nucleus of other social organizations. But family as an association is the most temporary.

State is another form of association. Sometimes

State is confused within community. But it is very important for the understanding of social structure that we realize the associational character of the State. The state is an agency of peculiarly wide range but it is nevertheless an agency. Sometimes a state may tend towards a totalitarian state out to control every aspect of human life. Even under such circumstances, a state remains association controlling the community. Human beings are without choice, citizens or subjects of the state. But they are also members of families, churches and clubs. They are all, friends, labourers, artists associating with their kind. In a state as an association each citizen plays one of the many roles that each man exercised as a social being.

'Like always draws to like, provided they become conscious of their likeness. This phenomenon occurs within society in general. More permanent interests have greater weight and such permanent interests lead to the establishment of associations as distinct from unorganized groups. Every association represents some particular interest, or pursuing a group of interests. For instance, a manufacturer's association exemplifies the former while state is an example of the latter type.

The first group of association are Social clubs, Lodges, Societies for mutual aid, and philanthropic associations. The main function of such association is the satisfaction of physical needs and appetites. Such needs consist of the need of sex, food, drink, health shelter, warmth, clothing and recreation. The great association resting on sex is family. Family as one of the most element associations serves to supply its ideas to

be used to express the unity of other association. Non-sexual group of interests are served better by multitude of other associations connected with industry, agriculture, commerce, medicine and hygiene and so on.

Next we have a group of associations whose primary function is to satisfy interests of psychical nature. Such associations are schools, colleges, universities, study groups for the promotion of studies in science and philosophy. The interests satisfied are primarily, educational, scientific, and philosophic.

Then we have a group of associations, such as, church, missionary associations the theatre, the associations for promotion of art, music and literature. It may be said that the function of these associations is to satisfy, religions and artistic interests. The interests satisfied by all these associations mentioned so far are primary and ultimate interests. There are some derivative interests such as economic interests, political interests, communal interests. For the satisfaction of these interests we have associations such as, Banks, trusts, trade-companies, cooperative societies, trade-unions and occupational associations which are all aimed at pursuing economic interests. For the sake of political interests we form the associations of state. For the communal interests we have municipalities, local boards, grampanchayats and so on.

It should be noted in the end classification of interests and associations we have made here should not be treated as the last word on the subject. The interests we have indicated may grow or wave in social urgency

and they combine and separate in endless ways. The nature of association therefore varies according to the character and evolution of society. In a word, the function of these various associations is the organized pursuit of some interest or interests.

Q. 6. What is a community? Describe briefly different types of community? (P. U. 1959)

Ans. In our study of society one of the primary concepts with which we deal is the community. By community we usually mean and indicate, a 'pioneer settlement, a village, a city, a tribe or a nation' Whenever the members, of any group small or large, live together in such a way that they share not this or that particular interest, but the basic conditions of a common life. We call that group a community. One of the distinguishing marks of community is that 'one's life may be lived wholly within it'. In other words one can not, even if one means to live wholly within a business organization, but one can live wholly within a tribe or a city. It may, therefore, be said that all of one's social relationships may be found within it. MacIver defines community as 'area of social living marked by some degree of social coherence'. The basis of community, according to him, are locality and community sentiment. By locality is meant certain territorial area occupied by a community. Even gypsies have a local, though changing habitation. Most communities derive from the conditions of their locality a strong bond of solidarity. Community is an 'area of common living with its awareness of sharing a way of life as well as the common earth.

A sociologist who surveys the growth of society which passed through different stages will be inclined to mention four different stages which are in fact four different forms of community. These forms are : The village community, the city community, the feudal community and the nation community.

The first society was the family. There is the famous story of Cyclopes from which we learn 'each rule over his children and wives and they pay no heed to one another', Out of this stage came its development into clan and then into tribe and finally the settling of the tribe into the village community. Village community is possibly a stage which people must have reached on their way to civilization. It refers to the settlement of people into 'permanent habitation,' on a definite area of land which being owned in common is partitioned out for cultivation. To each family a homestead, to the community the common soil-that is the general principle of village community. The village community is in idea 'self-contained, self-sufficing, self-governing.' The economic structure of the village community reveals the main characteristics of economic evolution. Each community faces semi-isolation. There was little division of labour. Isolation meant lose and waste. There is no wealth freely transferable. Kinship was more important.

City community : The city is the first instance was an enlarged village and as such it reclaimed many characteristics of a village community. First city grew out of attraction for a fortified place of trade, it attracted

traders and later became a centre of government. Thus at the point where economic and political advantages met, the city arose out of the village. Ancient Greece was an instance of city-community. In the city-community we find the civic bond stronger than the blood-bond. "Kinship meant less than citizenship." In the Greek city state culture developed. The sense of higher life and good life dawned on them. The system of slavery was an integral part of the Greek city community. The position of women however was far from satisfactory. The life of the family was eclipsed by the life of the city.

Feudal community: In the feudal structure the most important factor is the fact of land ownership. The ideas of subservience, loyalty, duty, honour are dominant but it depends on the fact that one who holds lands from another is thereby his superior. The idea of importance to the citizenship is given up and political and social rights are exchanged as they are property. A Personal relation of the property-holder replaced the civic relationship. The feudal system is therefore a hierarchy. It is a graduated system going up to the sovereign Lord. Lower ones in the rank owe their existence on condition of their service to the higher. The characteristic distinction of a feudal community is the rigid distinction between a landowner and a land-cultivator. The feudal system is also a military system. The chief service that the noble owes to his sovereign and the inferior to his superior is military service. There is no unity as such in the feudal system. The authority is distributed in most impolite way. Within a feudal system there are elements opposing the principle of

that system which is ready to break away. Feudal system grew in a country. It cannot grow in city. The feudal system also created the method of free labour. Internal conflict bring down the feudal community.

The nation community : Hitherto we have seen that each earlier stage of community was a stepping stone to the other in course of social evolution. However, nation community has itself no fixity. Before its idea is realized it is already in process of becoming different. The nation community like every other, is an ideal. It is an ideal of holding the community together by the sense of nationhood sharing a single political government. It has no one definite attribute such as race, language or religion or custom or tradition. It is a result of widening the thoughts of men by such agencies as inter-communications, social cultural economic etc.

Politically the nation-community started with the unification of authority in the absolute state, the territorial sovereign state. The principle of land-ownership as the source of prestige and power is slowly undermined by the new idea of capital. Capital indicate the entire apparatus of wealth production. In the present age, technical development has changed in many ways the conditions of life and work. It has become an "age of machinery". We have a spectacular development in respect of the means of communication. Just as in earlier stages village or city community was extended beyond nation.

Q. 7. Distinguish between Interest and Attitudes. Set out the associative and disassociative attitude.

Ans. The distinction between interests and attitudes is primarily a psychological one. But it is of vital interest to a sociologist since it is useful in sociological analysis.

Broadly speaking we may say that interest signify subjective reaction, states of consciousness within the individual human being with relation to objects. The interests signify the objects themselves. When we mention reaction such as love, surprise or fear we describe an attitude, but when we mention friend or enemy or God, we indicate an interest.

A complete definition of social relationship must include both attitudes and interests. For instance, if we say a person is afraid we must always say of what situation he is afraid. He may be afraid of bombers, secret police or even his own "inner desires." Or if we say a person is interested in God we must further classify our statement by defining the attitude that attends the interest. For instance, the criminal, the police, the judge have all an interest in law but the attitude of each one is different. Clearly enough, their attitudes are diverse. Thus all behaviours imply an objective interest and subjective attitude. Man's interests are those items to which he devotes attention. Hence objects of interest may be both material and immaterial.

Attitudes are always complex and blended and as such any classification of attitudes is bound to be "artificial" and incomplete. The classification of attitudes will therefore depended upon the purpose in making the classification.

Attitudes may be classified according as they tend to

prevent, to limit or to promote social relationship. If the attitude concerned prevents social relationships it may be described as dissociative; if it limits the social relationship it may be described as restrictive; whereas if it promotes the social relationship it may be considered as associative. These attitudes imply in the relationship of persons affected by them inferiority feeling or superiority feeling or have no such implication. The attitudes which bring us together or separate us, those which endow us with the feeling of superiority or inferiority are of primary significance to social relationships. The dissociative and associative attitudes may be classified as follows :—

(i) Attitude implying some sense of inferiority in the subject with respect to the object of the attitude may be grouped as follows :—Dissociative : Dread, Fear, Terror, Envy, Bashfulness; Associative : Gratitude, Emulation, Imitativeness, Hero-worship. (ii) Attitudes implying some sense of superiority in the subject with respect to the object may be grouped as follows :—

Dissociative : Disgust, Abhorrence, Repugnance, Scorn, Contempt, Disdain, superciliousness, Intolerance and Arrogence; Associative : Pity and Protectiveness. Attitudes which may be said to be not implying either sense of superiority or inferiority may be grouped as follows :—Dissociative : Hate, Dislike, Aversion, Distrust, Suspicion, Spitefulness, Malice and Cruelty; Associative: Sympathy, Affection, Trust, Tenderness, Love, Friendliness, Kindliness, Courtesy and Helpfulness. The classification set out here is merely illustrative and in no sense exhaustive.

Q. 8. What is Interest ? Explain its significance to Society.

Ans. To borrow a metaphor from MacIver, "just as the statue expresses the will of the sculptor, the house that of the architect, so does the social order expresses the will of social beings." Strictly speaking to the study of the social order we are not concerned with the mere desires of men and women; but only with their interests. By interest "we mean any aim or object which stimulates activity towards its attainment." We have many desires which remain unfulfilled, which we suppress an untimely, dangerous or evil. An interest involves, therefore, some consciousness however vague, of satisfaction to be attained and some consequential activity towards its attainment. An interest is more than need. An interest is any part of the will. It is interest understood in this sense that explains the origin and growth and evolution of society.

The significance of interest to society is a vital one. In the first place it is the interests that determine how social beings build their relations to one another. Society exists because of common interests. Such interests as welfare of the family, city or nation are by their very nature common. There are other interests which may be better and easier attained if pursued in common. Though men begin by competing they soon learn the value of co-operation. They learnt to unite in mutual interests. This is more true of the modern world. Though, it was also true of the ancient world. In the days of British India Company we hear of many native kingdoms making alliances. Even

in the last world war we heard of 'Axis' and 'Allies'. These terms bear out what is meant by common interest. Sometimes to secure private interest men have to establish common interest. In a sense, every interest of man is mixed or complex in character.

The man whom we describe as martyr may be seeking 'glory' as well as the good of his country. Private and common interests are thus interwoven with each other. The socializing forces which strengthen society are founded on interests. So vital is the significance of interest to society.

Secondly to understand the structure and development of society we must examine the nature of the interests which they seek them. Every community represents a complex of common interests, which the common will upholds and sanctions as a whole.

Thirdly every social class again represents a particular complex of common interests which may sometimes conflict. We often describe, the leisured class, the professional class, the working class, the agricultural class. Society classes are more marked in terms of castes. Castes are rigid usually birth-determined. Again each locality represents a group of common interests, such as common occupations, common territorial advantages, common 'public utilities'. amenities traditions etc,

Finally it is on the basis of common interest of locality that the system of democracy grew and developed. After the improvement in communications, the old form of territorial interest has been replaced by another type of interest which is common viz, economic interest.

The world which is becoming smaller day by day, has been dominated by economic and political interests. Just like common interests, society exhibits even specific interests which lay the foundation of different association. Because every association to society exhibits some kind of specific interest or a group of interests. Associations are a remarkable feature of modern society. On this account too, interest enjoys a vital place in the set up of society.

Q. 9. What is group? How are groups classified?

Ans. Society is a group, but most groups are not societies. A society is a group which includes all the other groups of an organized population that has sense of belonging together. A small band or an isolated agricultural village may be a society. When each national society can be found thousands of other groups.

A group is an aggregate of individuals which persists in time, which has one or more interests and activities in common and which is organized—that is, some of its members lead, others follow, and rules and statuses control social relationships within it. A group may be small or large. Members of a group need not have close physical or social contact, but the awareness of common membership is what is absolutely necessary for a group to exist. And there must be reciprocity among the members. In other words, the members of the group must recognise one another although in some cases this may be done from a distance and without personal contact.

In a group individual identifies his self with one or the other group. The motivation of such identification is often to expand self-importance. There is a universal tendency to exaggerate the importance of one's group and thus of one's self. Justice Holmes once said that the earth's axis is driven through the centre of every small town in America. To this view of the world in which one's family community, tribe, or nation is obviously superior to all others is given the name ethnocentrism. In any event ethnocentrism is at the heart of every group conflict.

Firstly we come across an In-Group which is often contrasted with Out-Group. An in-group embodies the collective pronoun 'we' and 'they'. To these pronouns are attached the most powerful of all collective sentiments. The comfort, strength and thrill which derive from the knowledge that "these are my people" rests upon the inevitable correlate that "those others are not my people". An in-group acquires its consciousness of being from the exclusion of some persons as well as from the inclusion of other persons. Marriage and sometimes friendship is based in part upon the realization that two people share a unique and exclusive relationship.

If all people in the world were Indians, there would be no India and no sense of Indian-ness. No group is organized purely on the basis that we are all human beings. The sense of 'we' as opposed to 'they' is invariably connected with Nations and political parties. Every group is conscious that others are not with 'us'.

Another classification is made such as Primary group versus secondary group. Primary groups are small and personal; Secondary groups are large and impersonal. In the primary group the attitude of intimate sympathy and close identification are the main features. There are certain physical condition which foster primary-group. On such condition is closeness in space which in most instances is necessary for intimacy. Another is size. The smaller the group, more intimate is the sympathy and identification. When a certain stage is reached intimacy becomes impossible. In primary groups individual goals are mutually shared personal advantage is not sought. In some cases there is even personality identification. If a child falls down, the mother feels hurt. Secondly the relationship in the primary group is inclusive. But in secondary groups persons are interchangeable. For instance, it does not matter which waiter serves us in a hotel. But primary groups such as family, clique or small club is changed when one person leaves that group.

Secondary groups : Secondary groups are usually spread over in space and are so large that there is no close contact. Secondary groups are controlled by formal rules. Business and industrial organization, professional associations, labour unions and armies are good examples of secondary groups. Secondary-group-life is characteristic of modern city life.

Secondary groups lack identity of goals. They are not cherished in and of themselves. They are impersonal and non-inconclusive. In these respects it

may be added that the difference between primary and secondary groups is more or less a matter of degree. Neither group could long endure without some measure of loyalty and devotion. A secondary group can persist in time only because it is made up of number of overlapping primary groups. An army's foundation consists of many fighting teams in tanks, places, and infantry platoons. Factor is a secondary group but it is based on many primary relationships such as between workers, supervisors and executives.

The term 'group' is often misapplied to such categories as sex, age, for instance, we say "the adolescent group" race, social class etc. However, it should be noted that these categories themselves are not groups. For such categories are not organized. Only when people within a category organize they do form a group. Chinese are not a group but Chinese who belong to the People's Liberation Army are a group.

Q. 10. What is an integrated personality ? What are the factors of personality conflict ? (B. U. 1959)

Or

Discuss the characteristics of an integrated personality. (P. U. 1956).

Ans. The human personality strives for unity for wholeness for balance—to stabilize the self within itself and with the outer world, starting with circle of intimate associates and extending to the entire universe. However, this purpose is never achieved entirely. A perfectly stabilized personality is a rarity.

It should be noted that personality stability is not

synonymous with integration. The concept of integration in personality places emphasis upon the inner to the total disregard of the outer. A person is said to have an integrated personality to the extent to which he achieves self-consistency in thought and deed. He must not be torn between many visistitudes. But a person with integrated personality may be liable to serve conflict if his self-consistency is challanged by the outer world. A person may believe himself to be the President of India, because in all his waking hours he acts out the role of President. But he is not the President. The integrated personality is stabilized, only when the self conception is supported by objective experience in the outer world.

On a closer analysis we shall find that personality stability or conflict is an individual experience. Every society contains both stable personalities and those that are torn by conflict. There are some countries in which there is a much higher percentage of people who are at odds with themselves and their world. There are some hypothesis which suggest the possible factor that are responsible for the personality conflict.

It is said that in modern America there are more victims of this mental unsteadiness or personality conflict because of America's hustle, bustle, noise, crowds, mechanization and so on. The value of competition as the goal in life has wrecked many a lives. Because of the multitude of such factors there is almost an apidemic of personality conflict in America.

Secondly cultures engender personality conflict by imposing roles, goals and self-conceptions which are

inconsistent and thus self-defeating upon various categories of persons. Many a time, two goals or two roles which are supposed to be fulfilled at the same time are contradictory. Culture may be considered as one of the factors of personality conflict. The conditions imposed by culture act as a threat to the self, to its conception, roles and goals. Sometimes many social values are inconsistent and contradictory. This is particularly true of abstract sentiments.

Contradictions between moral norms is yet another factor that causes personality conflict. This is more powerful factor in fostering personality conflict since it enjoins certain specific ways of acting and behaving. A person is member of many groups and he may find that two of his groups are giving him opposite directions to act. In such case a personality conflict will be an inevitable result. Here personal loyalties and identifications clash. For instance an industrial worker receives one direction from his management and quite a different from his union. In a country like America this problem of personality conflict is aggravated because there success depends upon having something new. And in this process there is more or less a forsaking of past social relationships.

Again a consistent view of self is not easy to maintain when—as in case of large industrialized cities sexual, ethical family and community standards glaringly contrast as one moves from one another. Social values and moral norms often clash with individuals values. Living ones own life means renunciation of traditional obligation.

and responsibility. Marriage for instance curbs the free play of man's sexual desires. He might have had some scope in his life. Not only the failure to uphold moral norms cause the personality conflict but also the failure to transgress them. Many persons suffer from personality conflict when they retrospect that he has actually done. Many men are subject to severe personality conflict when they are once again awakened to goals which they were required to suppress.

There are many inconsistencies between social values and social structure which often gives rise to personality conflict. For instance, the frequent crisis of international war holds in suspense the careers of millions of young men and women. Such persons are the inevitable victims of personality conflict.

In certain societies, groupings according to status often causes personality conflict. In this case groupings according to sex, education and social class, or occupation may lead to certain inconsistencies in thought and deed leading to personality conflict. Wars and depressions may become critical situations for people in some occupations, while they may aid some others. Racial groupings is the biggest factor in causing personality conflict. In America as well as Africa we do notice such conflicts arising out of segregation. In India also the problem is aggravated because of very rigid caste system. Any social reformer is confronted with personality conflict an invariable concomitant of the cast system.

Finally, the personality conflict arises in social inter-

action and group relationships. The factors making for personality conflict move from culture to status groupings, from status groupings to social interaction from social interaction to self.

✓Q. 11. 'Personality is the synthesis of individuality and society.'—Disuss. (B. U. 1959)

Ans. It might seem that there is an opposition between sociality and individuality, since the latter chafes under the pressure of social restrictions of custom and usage and certain forms of authority. However, the truth is sociality and individuality advance together and in it lies the first clue to the understanding of social evolution. To quote MacIver, sociality and individuality are two aspects of the one reality, which is personality. "Every form of human striving is for the attainment of some value and personality is the final value. Personality can be good in itself. And it is something in this world worth living for. The best society is one which promotes the personality of its members. A community is great in the greatness of persons who compose it. In the attainment of personality both individually as well as sociality are developed.

To begin with, we must recognise the fact that sociality and individuality are the two great factors of personality. They are the warp and woof of the personality. Just as there cannot be any right without obligation or power without responsibility, there can be no individuality without sociality. Individualization and socialization are and the same process looked at from two different angles. Wherever individuality is most

advanced we find social relations most intimate and extensive. The great man is not one who is most independent of society but is one who is sustained by it. We do find sometimes a particular society denouncing such great men. It is done through ignorance. But it does not disprove the fact that even though rejected he reflects what is the best in that society. On the other hand the individuality that cuts itself off from social relations becomes sterile and frustrate and finally decends to insanity. It is true that the strong individuality resists the follies and prejudices of the society in which develops but it does not totally break away from it. } A keen observation of the life-history of an individual will reveal how the development of his personality is sustained by the evolution of the society itself. The social relations of a child are few, simple and external. During the childhood he is more self contained, more-self-centred, but less self-determining. The boy, when he wakens to his membership of a social circle like family or school displays loyalty and strong pride towards them; but it is of competitive and comparative character. His family, his school are according to him the best of the lot. Yet he has not found his true individuality. His personality is but "the diffusion of an uncritical egoism." He has very little comprehension of the personality of other and therefore he is unable to live the life of the community. His associations are short-lived. His like and dislikes are unstable. He is ruled by conventions and customs at every step. He clings to his own conventions with the solemnity of a savage. He lacks profoundly the sense of self-determina-

tion, of individuality. The self-determining adult alone can attain the ideal.

In primitive societies each society invented the totem, the symbol of the social type. Each individual was one with this type; his personality is the same as its and is therefore identical with that of every other member of the group. The vague sense of personality is attached to the outward shape. Divergence from the folk ways is abhorrent to the communal sense. The need of a developed personality, such as the deliberate choice between alternatives, the pursuit of values discovered by the reflective mind, are all absent. There is one religion, one ceremonial observance, one code of moral prescription. 'Custom is the king of men.' Though it seems that in primitive society people were more subject to the simple common rule, it does not mean they were more socialized. "Their sociality shallow as their individuality is weak. The man is more socialized who understands his own relation to society and achieves it with effort and trial and often with conflict. The primitive society gives less to the individual even when it seems to demand more. In the more developed society, the society gives more. A modern society may seem to be an imperfect harmony, whereas the primitive society was an imperfect unision. Primitive society represses the individual but in doing it represses itself. Modern society yields in loosening its controls over the individual but in doing it expands and develops itself. It may be also said that the lack of individuality in the members of a society accounts for the repressiveness of the society. As individuality grows i. e. as interests grow

refined and diversified, society gains in fullness and significance.

If we carry the argument further back we do find that as life increases, there is more marked individuation, first physical then psychical. The individual displays more initiative, more power of choice, more discrimination. At the same time he becomes more social. The higher animal is at the first less adapted and more adaptable. As we advance, the family differentiates into the manifold associations of community, corresponding to the purposes which awaken within each life. In the higher stages this activity becomes more creative. It therefore seems to follow that the expansion of society goes along with the expansion of individuality. More and more scope for individuality will widen the frontiers of the society. For, it is in the society that the individuality is to flower. Personality grows under the stresses and strains of the sociality. As such we can express the law of making of personality as the "synthesis of sociality and individuality"; and as the personality grows, the forms of society evolve.

Q. 12. Give an account of the meaning and formation of personality. What is Personality? Or How is it formed? (B. U. 1955; P. U. 1959)

Ans. Man is not born human. He is born only with the potentiality of becoming human. He becomes human as a result of the social influences which play upon him. To the human being with his language, his thought his attitudes, purposes and values, we give the name person. A person therefore shares the socialized traits

which are universal in all human societies—such as, language loyalties, beliefs, and moral norms.

Personality refers to what is distinctive about any person as well as what he shares with other persons. Personality is the sum of persons values, the objects of his striving such as ideals and prestige and power and sex, his habitual ways of acting and reacting. Physical traits are part of the organism, not the personality. It is the person's reaction to his physical traits which are a part of his personality. If a person react defensively to his long nose, then his sensitiveness to long nose is part of his personality.

But personality is not merely a sum total of values and traits, it is their dynamic organizations. However; these values and traits comprising personality are unique in the sense that each person has certain traits and values to a greater extent than his associates.

We have to be very careful in deciding upon the factors which we describe as forming the personality. These factors are otherwise called as 'determinants of personality.' It is true that viewed in the abstract, personality is a result of the combination of factors such as, heredity, physical environment, culture and particular experiences. On the other hand no concrete personality can be explained in its inique totality in this manner. In other words, exactly how the factors combine to produce a concrete personality can not be traced by any known method of science. It is easier to explain the formation of personality in a general way then it is to explain any particular personality. We are attempting the former.

Physical environment and heredity are limiting factors rather than causing agents of personality. Only under harsh and niggardly physical conditions, where choice and cultural development are restricted do the personal adjustment coincide with climate and topography. Nevertheless, to the extent that the physical environment controls culture which in turn is related to personality can the physical environment determine the personality.

The effect of heredity on the formation of personality is more obvious and direct than that of the physical environment. Heredity however does not enable us to predict one's values and traits. Heredity clearly affects intelligence potential. But it does not assure any behaviour. Heredity determines the physical traits which may in turn start certain reaction in the person which form the part of his personality. Personality is affected by the combination of heredity with group aesthetic standards. Personality is not inherited, but no feature of personality is devoid of hereditary influence. In the process of the formation of personality an organism is more susceptible to the social environment which is made up of culture and particular experiences.

Some critics have said that personality is the subjective aspect of culture, that culture and personality are two sides of the same coin; that culture, in other words, determines personality. This is a half-truth. Ralph Linton has pointed out that personality traits differ in any culture. It is because culture is only one determinant of personality. Culture emphasises certain

practices motivations and values. In any community the majority of persons embody in their personalities the dominant action patterns and thoughtways which constitute culture. Culture thus exerts a powerful and consistent pressure on the development of personality of common and socially approved traits and values. We can sum up by saying that personality is not totally determined by culture, even though no personality escape its influence. In the formation of our personality common social values rule our lives, such as fair play in competition, humanitarianism, patriotism, sexual fidelity, respect for private property. Humdrum techniques of daily living, as well as common values directly affect personality. We live in house with certain universal features. No culture, however, is ever transmitted in its entirety to all the members of a society. Even the simplest cultures are too rich and diverse in content of exact sharing. ✓

Personality is also determined by particular and unique experiences. These experiences are of two types. those that stem from continuous association and those that arise suddenly which are never likely to occur again. The personality of the teacher is bound to affect the personality of the student because of his continuous association. What a child's parents are like, his play-group members, and his school teachers are also determining factors in his personality development. Psychoanalysts have spun an elaborate web of personality development stemming from some critical and nonrecurrent events. For instance, a small child views a bloody

accident and ever after is said to be obsessed with the horror of pain and disease. A young girl's experience with a rapist condemns her to a life sexual maladjustments. However it is difficult to assess the exact impact of such experiences on the formation of personality.

The heredity, physical environment; culture and particular experience will explain personality—its formation, development and maintenance of personality viewed in abstract. The difficult part is to state how and to what extent do these various factors combine in the formation of personality. The behaviour of a juvenile delinquent is affected by his heredity and his home life, but how much is contributed by each factor remain a mystery. The specific relationship of all the factors which determine personality does elude final and conclusive analysis. Enough to say that the "human personality is the product of the interaction of the individual human being and the total environment which he has contact.

Q. 12-A. "The human personality is a product of the interaction of the individual human being and the total environment with which he is contact"—Discuss.

(P. U. 1957)

Ans. (See Q. 12 and 13).

Q. 13. "Personality is biologically transmitted"
Comment.

Ans. The question of the transmission of personality through heredity is a vexed one. This is a domain where we deal more with probabilities than certainties. And

in the land of probabilities, sweeping generalization are dangerous and dubious.

Representatives of all the higher species originate from the union of male and female germ cells into a single cell. This original zygote divides and redivides differentiating bone, muscle, and tissue within the mother's womb. The parts of an unborn child, or fetus, are all composed of cells which possess the same hereditary determinants as the original zygote. Under the microscope, sets of threadlike objects can be observed in living cells, the chromosomes, which are fundamental determinants of heredity. Each chromosome is not responsible for any one hereditary trait. There are genes which are even more minute agents of heredity. It is not known what precisely they are. The relatively large number of chromosomes in human body cells complicate the tracing of heredity in man. It has been estimated roughly that there are some 300 trillion possible chromosome combinations in a zygote which results from the union of two human germ cells. It follows that no two individuals ever have identical heredities.

Though it is difficult to trace the specific determination of various hereditary traits in man human child, like the offspring of all organisms, tends to resemble their parents in physical appearance. Within a certain range of probability a person would inherit from his parents the traits such as, height, skin, colour, nose shape, general body-build.

Personality is affected by the combination of heredity with group aesthetic standards. For instance, other

things being equal, where tall persons are highly prized. a short person will be handicapped in personal relationships and he may develop habits of shyness and withdrawal. Much the same would be true of weight complexion etc.

Sex : The sex of the human organism is fixed at the instant of conception. The sperm of the father is the determinant. The extent to which sex determines personality has long been a subject of popular debate. As male and female differ in their physiological function their behaviour will be undoubtedly affected by their sex differences. But how much is a little girls playing with dolls determined by her sex and how much by training and social behaviour is difficult to answer.

Intelligence : There appears to be a clear hereditary factor in intelligence. However it must be remembered that what is inherited is not the intelligence but the capacity to develop intelligence. It is true that dull parents at times have produced children of superior intelligence and vice versa. Because, intelligence is not the result of simple unitary inheritance.

Finally we may say that there is nothing in human personality for which the capacity was not transmitted in heredity. Personality is not biologically transmitted but no feature of personality is devoid of hereditary influence. A child since it is born is subject to social and other environments. The child as plastic, learns rapidly and is subject to stimuli which affect him constantly. A tremendous range of possibility is thus afforded for the acquisition of peculiar persons habits and traits. Hence the conclusion that heredity does not directly mould

personality, however, heredity probable predisposes personality development in one direction or the other and sets limits to that development. The available evidence will not support any sweeping and dogmatic claim that personality is biologically transmitted. An analysis of personality reveals that there is no trait of personality which is unaffected by factors other than heredity. The available evidence only shows that some traits of personality—say like intelligence—seem to be more directly affected by heredity than others. Such matter as one's beliefs, loyalties, prejudices, manners and mannerisms—in short, "one's style of life" are apparently for the most the result of training and experience.

Most investigators of human behaviour have come to the conclusion that heredity, environment and maturation combine together to determine the total range of traits which we call personality. Those three factors act and react together inseparably.

UNIVERSITY QUESTIONS

Q. 1. "Personality is the synthesis of individuality and sociality"—Discuss. (B. U. 1957) (See Q. 11)

Q. 2. "Man is not a rational animal but a rationalizing animal"—Discuss. (B. U. 1953; 58) (See Q. 2 & 1)

Q. 3. Give an account of the meaning and formation of personality. (B. U. 1954) (See Q. 12)

Q. 4. Write a note on definition of personality.
(B. U. 1955) (See Q. 12)

Q. 5. What is personality? How is it formed?
(P. U. 1955, 57) (See Q. 12)

Q. 6. "The Human personality is a product of the interaction of the individual human being and the total environment with which he has contact"—Discuss. (P. U. 1954; 57) (See Q. 12 and 13)

Q. 7. Discuss the characteristics of an integrated Personality. (P. U. 1953) (See Q. 10)

Q. 8. Give a clear exposition of the relationship between man and society. (P. U. 1955) (See Q. 2)

Q. 9. Discuss fully the following statements :—

(a) "In man the tendency to associate is acquired rather than inherited."

(b) "Any association exacts payments for whatever benefits it confers." (K. U. 1951)

(See Q. 4 and 5)

CHAPTER V

FAMILY

Q. 1. Describe the function of modern family.

Ans. The modern family, which is still essentially patriarchal in character, has been shorn of much of its power. The state is tending to become a super-parent, having arrogated to itself much of the patriarch's authority. Profound economic changes since the Industrial Revolution have deprived the family of its economic functions as a unit of production. It is now mainly a unit of consumption. The new economy, requiring the use of women-power, opened up new occupations to women. Women became economically independent of their husbands. The political as well as economical emancipation of women had a serious effect in undermining the traditional authority of father in the family. A new morality emerged from the conflict with the traditional standards. Large families became rare. The small independent unit, consisting of parents and one or two children became a common feature.

Compared with the medieval family, the functions of the modern family are few. Formerly, the family had a number of functions such as, economic, religious, educational and protective functions. All these functions of the family are gone. For they are now transferred to the State, the Church, the school and industry. Notwithstanding the loss of these varied functions, the modern family remains a strategic social institution. "It is our parents that first cure us of our natural wildness and break in

us Spirit of Independency. We are all born with it. It is to them that we owe the first rudiments of our submission; and to the honour and Deference which children pay to Parents all societies are obliged for the Principle of human obedience," Write Mandeville.

Thus it still remains the most important function of the family to socialize the individual. It has still the function of regulating sexual relationships, it has still to provide for the affectional needs of its members. It has to make possible prolonged care of children and above all the family has the function to transmit to the children the values of the culture.

Again, family performs the function of being a powerful agent of social and political control and economic differentiation. Children generally stay in the social class to which their parents belong children inherit both the property and cultural advantages which the family offers. In fact these two functions, viz. the transmission of property and of special cultural patterns, take an added significance in stratified societies to-day. The family becomes the instrument for mediating the dominant cultural and social values; and of sustaining and reproducing those patterns of obedience and authority regarded as essential to the preservation of existing power relationships. "One who has given hostages to fortune is less likely to become a threat to the established order. The sancity of family is stressed by state, church and school.

Economic change has deeply affected the form and

the character of the family, but it has not affected the basic biological facts and social needs which create the essential functions of the family.

We have so far discussed the functions of the modern family. We shall now observe the changes in its form. Firstly we notice that institutional alterations have greatly influenced the marriage contract and the relations of members to one another. In modern family marriage arrangements are less subject to parental control. The marriages are effected more and more by the free will of both men and women. They are not under parental influence as to when they should marry and whom they should marry. Other forms of social pressure are also loosening. Even the traditional ceremonies of marriage are not scrupulously obeyed. Economic independence of women has drastically changed the complexion of family. Formerly young women had no alternative to early marriage and continued dependence on husband. Marriage has become a social contract. It has resulted in to the decline of religious control.

Q. 2. What is the social significance of the family ?

Ans. The family by far is the most important and primary group in society. Of course, the family has undergone transformation. Once it was a self-contained unity. It has now become definite and limited organization of minimum size, consisting of the original contracting parties. Despite the changes it continues to serve as a total community. The family exists as a process.

To understand the social significance of the family we must understand the meaning of the term

"family". "The family is a group defined by sex-relationship sufficiently precise and enduring to provide for the procreation and upbringing of children." Family may include collateral or subsidiary relation, but it is constituted by the living together of mates forming with their offspring a distinctive unity. The system has certain common characteristics viz. (1) a mating relationship; (2) a form of marriage (3) a system of names for reckoning descent (4) some economic provision shared by members of the group (5) and a common habitation i. e. home.

(1) Cultural variability of family forms is sociological significance. Every possible variety of family arrangement is found somewhere in human society. This is exhibited for instance in the forms of mating relationship. The mating relationship may be life long or of short duration. It may again take the form of monogamy, polygamy, polygyn or polyandry.

(2) Again the way selecting the mate is sociologically significant. Mate-selection may be made by parents, or by the individuals concerned. It may be socially compulsory to marry into another group (endogamy) or else to marry into another group (exogamy).

(3) Family has a significance in reckoning descent. Descent may be reckoned through male line (patrilineal) or it may be reckoned through the female line (matrilineal). To determine the fact of biological paternity may be some what difficult though maternity is certain, most groups have changed from matrilineal to patrilineal.

(4) Again the family circle has unique sociological

significance. In the forms of family husband joins the group or family of his wife. This is known as matriarchal family. In other forms a girl marries and goes into the family of her husband. The consanguine arrangement is sometimes pictured as "a nucleus of blood relatives surrounded by a fringe of spouses" and brothers and sisters representing the core of the family unit. The other type is known as conjugal a nucleus of spouses and their offspring surrounded by a fringe of relatives. Various customs condition these distinctions, such as the admission of concubines in some form of monogamous family of the practice of wife lending in guest hospitality. All these institutional arrangements are of immense sociological significance. Marriage has become today essentially a civil contract, though it is accompanied by religious rites. Formerly religious rights were a necessary part of marriage without which it could not be validated. This religious control has practically vanished. Certain sociologically important factors such as, economic emancipation of women, extrafamilial sexual relationships, importance of romance in love, have contributed extensively to the increase of divorces in Western Society.

In short, the fact that family acts as a source of transmitting cultural values; that it serves as a training ground for individuals and that it serves to determine the relationships of individuals are some of the factors showing the sociological significance of the family.

Q. 2-A. Describe the factors that have undermined the traditional family.

Ans. Urbanism, industrialism, mobility and the

decline of religious orthodoxy are the factors that undermined the traditional family. We often hear such phrases as 'changing American Family' or 'changing Indian Family.' These phrases impel us to make an inquiry in the 'fortes of change'. The following forces may be said to have undermined the family :

(I) Democratic Ideals : That all men are born equal is an assertion made by our forefathers. But despite this belief in equality of man that section of humanity described by the name 'fair sex' had to wait 'in chains' for a long time before the other sex recognised their equality. This factor of political emancipation of women and the more and more realization of the democratic ideal of equality gave a blow to the traditional family. Along with this came industrialism which really dealt a death blow to the tradition family.

(II) Industrialism : If there is any factor which may be considered as the last nail in the coffin of the traditional family it is the after-effect of industrialism. It is not only the last nail but the most important nail. The industrialism started far-reaching changes which started undermining the traditional family. The factory system hired individuals out of the family. It was the basic event of the modern era. It affected a women's status in two ways : First, commercial goods and services sold to the housewife undermined her traditional tasks. Second, increasing opportunity for independent employment outside the home diversified her range of choices. Both these factors reduced the economic value of the women in the home. It also made the women more and more independent of man. It gave women their

personal independence, either within or outside marriage. Formerly, marriage, for women was a form of servitude, after industrialism, it changed to equal partnership. This conception of equal partnership marriage has led to the possibility of serious husband-wife conflicts over what is implied in housewifery and motherhood. These conflicts which are definitely a result of industrialism has done more to modify the traditional family.

(iii) Urbanism : Industrialism and urbanism go together. As we have become an industrialized nation, so we have become an urban people in a short time. The modern metropolis—with its value, commercialized recreation, and manners and styles of life—dominates its hinterland. Although, in a sense, our entire society is urbanized it is in the large city that the traditional family is mostly destroyed. The city's population is so mobile and the places of business and occupation are so away from the site of family homes that family identification can be suppressed. The two weavers working side by side in a textile mill may hardly know each other's real family background. The earning capacity and financial conditions of a city acts as a powerful factor to disintegrate the old family. The urbanism helps to breakdown, religious orthodoxy and personal-social restraints. It allows more of self expression. The force of small-town-gossip is absent. As rightly said by Green in a city, 'families are smallest and home ties weakest'. The family cottage gives way to the apartment house and apartment hotel. The home—as the place where the interests and activities of husband, wife and children centre is dissolved though it does not disappear altogether.

(iv) Mobility : Formerly, individual success depended much on the name of the family. Now because of mobility as places of occupation are situated away from the home every one makes brief contacts with a succession of strangers. This affects identification, loyalty and control which were the characteristics of the older fader family. Individual success is not determined by the status of family. This in turn weakens the family. The effect of urbanism is most evident in American society. The more the competition as a value of life weaker will be the family.

(v) Finally, the decline of religious orthodoxy has been a factor that has undermined the traditional family. Religious orthodoxy had enforced rigid taboos against woman's self-expression. She had only the historic housewife-and-mother role. It put seven psychological restraints on a woman. Even now wherever there is a resemblance of religious orthodoxy there we find the resemblance of the traditional family.

In short, democratic ideals fostered by industrialism and urbanism, the economic emancipation of women which followed in the wake of industrialisation, mobility and the decline of religious orthodoxy are factors responsible for the undermining of the traditional family.

Q. 3. Compare the structure and functions of the old and the modern family.

Ans. By structure of the family is meant its formal patterning of rights, duties, and living arrangements and its defined statuses of age, sex and kinship. The unique characteristic of the modern family is its

well-nigh complete isolation of the conjugal unit from previous generations. Husband, wife and children if any make up the typical modern family. The modern family is a restricted conjugal family form, and hence its emotional ties are fairly close. In it the individual contracts his identification and loyalty within a small household. The traditional family was large. The individual spreads his loyalty and identification over a large household and it had an extend line of kinship

The modern family which can be described as a restricted conjugal family does not prescribe to its members any definite code of behaviour, which was a characteristic feature of the traditional family. In the modern family there are greater risks but the code of behaviour remains vague. In the traditional family, the traditional functions integrated the activities of its various members. In the modern family those traditional functions are performed by outside agencies.

Functions : It should be noted at the very outset that the far-reaching social changes have modified rather than destroyed the functions of the traditional family.

Economic : The traditional family was at the centre of economic activities. The modern family is no longer at the centre but is at the periphery of economic activities. The men do not work together as they did in the old family in farm household or household industry. In the modern family outside agencies are invited to do these vapour works which factor has undermined the solidarity of the traditional family. Nevertheless the old pattern has been more changed then destroyed. The

work in the house has been curtailed because of the labour-saving devices, but it has given opportunities to the house maker to extend its activities. The family's status remains principally dependent upon the occupational status of the husband and father. The male head retains primary economic responsibility toward the rest of his family and thus retains some measure of authority.

Religious : In the traditional family religious functions played an important role. It remained as a source of control and authority regulating the family. The modern family exhibits a kind of secularism.

Protection : The traditional family served the function of granting protection. The family prevented or offered a change to avenge family feuds. The modern family has transferred that function to the police and courts. Formerly, the traditional family performed the function of protecting the sick and aged. The modern family delegates these functions to the hospitals, homes of the aged and such other public institutions. The care of children still remains a function of the family.

Recreation : In the old family recreation fostered a close solidarity. Reading aloud, visiting family relations formed the main devices of keeping the entire family together through generations. Modern recreation does not allow family-wide participation. The present forms of recreation, such as movies, sports, tennis, bridge, dinner parties, provide for couple or individual participation.

Education : If education is the totality of experience,

then the home remains an important educational agency. In the modern family education remains a training for the adult career. In the modern family this type of education is given by outside agencies. Formerly, the family itself was the place of such education. In the modern family the educational function of the family is certainly on the wane. The traditional family was also the educational centre because the economy was family-centred and home duties remained a life-long career of the majority. The economy of the modern home has changed and so its educational function. The modern family is based on the principle of division of labour and hence requires specialized education which cannot be supplied by the family. Hence unlike the traditional family the modern family has delegated the educational function of the family to specialized agencies such as schools, colleges, universities, technical institutes and so on.

In short, despite social changes, the primary functions of the family have not been destroyed.

Q. 4. 'Despite the far-reaching changes in family, its traditional functions have been more modified than lost.' Discuss.

Ans. It is no use denying a fact that radical social changes have seriously affected the functions of the traditional family. A student of sociology who studies with interest these various changes affecting the traditional family is confronted with the question whether these social changes have totally destroyed the traditional

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family. One gets a correct answer to this question if one remember a french proverb, viz. "the more things change, the more they remain the same". After a close survey of the changes that the traditional family has undergone, one comes to the conclusion the old pattern has been more changed than destroyed.

The most profound change that has overtaken the traditional family is in the sphere of economic function. It is true that most of the house-hold functions which were done by the members of the family themselves are now done by outside agencies. For instance, canned food, laundries, clearing establishments, frozen food stuffs and other labour-saving devices have curtailed the household functions. But it has also increased the activities of the house-maker. He is to look after house furnishing, land-scaping, improving the family diet etc. Again though woman is economically emancipated, the male head retains primary economic responsibility toward the rest of the family. It seems therefore the old economic functions of the family have undergone a drastic change but the modern family has not altogether destroyed those functions. They remain in a different form. Formerly, the family was the source of protection. In the modern family, the protective functions are largely delegated to the public institutions such as hospitals, charitable trusts and so on. But inspite of this change, protection as care to some extent still remains a function of the family. Again education as a preparation of carrer has been transferred by public institutions such as school, college etc., The modern family does not assume the entire function of educating a child. But this

is because the economy of the modern family is not family centred. The modern society is based on the principle of division of labour and hence career requires specialization which cannot be afforded by the family. Barring this even the modern family still retains the educative function. It still transmits the culture values.

It should be noted that if all of the family functions such as economic, religious, protective, educative were in fact totally provided outside the family it is doubtful whether family could survive. But this has not happened and the functions of the family survive in a modified form inspite of the radical changes the family has undergone. Moreover, certain unique functions remain solely within family. The primary function of the family is to create new members of society—their reproduction, maintenance, giving them status, and socialization. As always, reproduction remains a family function and maintenance and socialization are still carried on chiefly within the family.

It is true, that the family function of giving status is greatly weakened by the mobility of the modern society. But still survives in some form. The parents strive to give a life to their children.

Finally over centuries, no permanent direction of change has ever been maintained. At some time in future, the present forces of change may reach out in an unforeseen direction, permitting the family to regain its old strength, and renew its old functions. At present one finds that despite far-reaching changes which have over-

taken the family, its traditional functions are more modified than destroyed.

Q. 5. Describe the universal features of family structure.

Ans. Although, the family has undergone drastic changes, it does possess a solid core of universal features. The universality in the human family stems from facts. First, the problem of man's survival is much more a group problem than the individual problem. Second, the peculiarities of his biology impose certain limits on the range of variation on his behaviour.

The features of the family structure are as follows :

(i) **Public control :** In all societies certain forms of sexual relationships are approved of or disapproved. This may vary from one society to another. In other words, the institutions of marriage and the family are to be found in all societies.

(ii) **Marriage :** Marriage is a formal and durable sexual union of one or more men with one or more women within a set of designated right and duties. The relationship of man and wife is subject to the public control in as much as the right and duties of the man and wife are settled by the group of which they are the members, previously to their marriage. Divorce for instance may be granted as matter of right, by custom. A marriage is always and everywhere joined in a public ceremonial or marriage rite.

(iii) **Family :** The family is the institutionalized social group charged with the duty of population replacement.

Unlike marriage, a family involves more than two persons in a series of relationship which endure, in time, beyond the death of any of the individuals who make it up at any given moment of time. *

The forms and expressions of family life are notably variable, from one society to another and even in given society from time to time. However, the institution of family exhibits some universal functions. (i) The primary universal function of the family is the creation of new members of society in order to perpetuate it. The creation of new members is a four-fold task (i) reproduction; (ii) maintenance; (iii) giving them status; (iv) socialization

Reproduction: Children can be born outside a family. But generally, illegitimate children are not approved. We do not look on reproduction as a mere biological event. If it was the same as in animals, society could not be maintained.

Maintenance: Legitimacy about children is scrupulously followed because it is closely linked up with the problem of maintenance i. e. the necessity of rearing the child to near adulthood. During the child's "prolonged period of infancy" some appointed persons must feed, shelter and cloth him. They must nurture him and protect him from any harm.

Status: It is the family in which the child is born that gives the status to the newborn. A child acquires from his family a name and a lineage, social rank, occupation, property, education, religion. The child gets this status because it is the duty to maintain in the community his family's good name and reputation.

Socialization : A child acquires the conception of self by various contacts within the family. Besides, the folklore, the moral and religious traditions, the customs and sentiments of the group are transmitted within the family. In fact, it is the family's interpretation of culture which is transmitted to and is acquired by the growing child.

Another universal function of the family is the controlling and regulating of sexual relations. As regards these relations proper persons, times and places are laid down. Marriage is an institution through which the family tries to regulate sex relationships. Sex is the most explosive force with which all societies must reckon and it is the family that does the channelization impulse expression. If the sexual impulse is left unchecked, it will make impossible establishment of stable social order.

Family also serves the function of economic organization. It is the family that exerts control over property. It follows the rules for the inheritance of property. The economic activities of husband and wife centre in the family. The family implies certain kinds of division of labour.

Q. 6. Describe the basic forms of matrial relations.

Ans. All students must have, at one time or the other, scratched their heads to find out what the original form of marriage was. But on this score, the distant past reveals nothing and all our conclusion about what the original family was remains a sheer surmise. Even our studies of the most primitive society will not help us to see what is shrouded in mystery. It seems that

people who were socially and economically undeveloped must have practised either monogamy or polygamy or both. We can describe, polygamy and monogamy as the two basic forms of marriage. Polygamy means plural mating and monogamy means union of one man and one woman. Polygamy is further divisible in two sub-classes, viz. polyandry in which one woman is married to two or more men and polygamy in which case one man is married to two or more women.

Polyandry is rarely found in the highly civilized society. Polyandry is practised by certain Eskimo tribes, by the Nayars of Malabar in India and by a few other peoples. There are two sub-forms of polyndry. In one sub-form, called fraternal, the many husbands of the woman are all brothers themselves. In the other non-fraternal type, the husbands are not brothers. Of the two sub-types, the former that is fraternal is common. It is a modified form of monogamy. The younger brothers share the older brother's wife. All of them are husbands of the woman, but the eldest brother retains primary control. Paternity in such a system is socially rather than biologically determined. Among the Todas in Southern India, for example, fatherhood was established by a 'bow' ceremony. An acient example of fraternal types of polyandry is found amongst Pandavas in India.

Polygamy : This type of polygamy, in which one man takes two or more than two wives is much more common. The system of polygamy is sought to be explained on different groups according as the circum-



stances in force. For instance, Polygamy among Eskimo-tribes is explained on the plea the continuous chase that the male is expected to do cuts down the number of males available. Secondly, an Eskimo woman is to struggle for existence has to depend on more than one person. Sometimes an agriculturist requires more wives to work in his field. On the logical grounds polygamy may be explained as a result of the male dominance in general coupled with the lack of mating season. This makes a male collect as many females as he can. It may also be said that there are certain customs and taboos preventing a male from approaching a female, such as for instance, when she is in menstrual period, or pregnant. It is a matter of fact that those males who have economic power in a monogamous society, upper-class-societies have either been permitted to have access to other women or they have sought it clan destinely. Among polygymous peoples a man's worth is partly measured by the number of the wives he possesses. However it must be said that the question, why a certain society development on monogamous lines and other on polygamous line remains inexplicable. One thing is certain that motives in the two systems differ. It is not right to say that woman always has a monogamous sentiment. It depends on in what type of society she is brought up. African women often encourage their husbands to take more wives. It lessens their burden. Even, a childless wife may actually urge her husband to take another wife. Though jealousy is a universal feature its expression varies. In a modern monogamous society, jealousy centres round the fears of sexual dismissal and

sexual preference for someone else. But an African woman is quite unconcerned with another woman's sexual competition with her husband. But she is jealous if her husband takes a wife older than her. In that she loses social rank which she obtains in virtue of her age. About that she is jealous.

Monogamy : Monogamy is almost universal. It is practised every where. Even when other forms of marriage are permitted and preferred, monogamy may be practised and is practised. This may be due to custom, poverty, or non-availability of members of the opposite sex. The Greeks and Romans always accepted monogamy as the most approved form of marriage. Monogamy as the most approved form of marriage. Monogamy accompanied the desire to strengthen the paternal relationship and to narrow the range of property inheritance. Formerly even under monogamy the status of a woman was always 'inferior'. The inferiority-status was a result of authoritarian pattern of society. The authoritarianism is slowly giving way to equalitarianism. The status of equality is accorded to women. The system of monogamy is taking deep roots. However, the system of monogamy seems to be unnatural.

Q. 7. Describe the systems of mate-choice in general.

Ans. The main point which distinguished preliterate marriage from the modern one is the relative lack of control by the mating pair in the former case. In the preliterate marriage, those who marry had little choice in the matter because in those societies marriage was a group affair. Such marriages were arranged according to the economic interests of both original families seeking

to gain by transaction. The loyalty was to the group. In modern marriages more and more freedom is being granted to persons in mate-choice. In certain countries, especially Western countries they have carried this freedom very far where there is a definite period of 'dating' and courtship'.

In different forms of mate-choice, there are always some restrictions on potential mates. All peoples prohibit matings between individuals sharing certain blood or affinal relationships. There are also pressures from the society to marry within the tribe or the social class. The first set of rules are for "exogamy" which literally means marriage outside and the second set of rules means "indogamy" which literally means marriage within. These rules of exogamy and indogamy are universal but there are wide variations :

Exogamy : The term exogamy is essentially covered by the incest taboo. The marriage of parents with their own children is without any exception tabooed. Even the marriage of brother to sister is almost universally banned. However, in the Royal families of Egyptian Ptolemies, ancient Hawaii and the Incas of Peru, marriages of brothers to sisters were arranged to maintain in tact the line of Royalty. In some places, affinity as well as blood relationship is included within exogamous groups. The Roman Catholic Church prohibits a widower to marry his sister-in-law. Until 1907 such marriage between persons belonging to the same village or other territorial group is banned, or at least discouraged. There are many views advanced on the origin of exogamy. Right in the

beginning there might have been inbreeding. But by experience man realized the defects of inbreeding and turned to exogamy. However, there is also evidence to prove that if the hereditary stock contains no recessive defects, inbreeding perpetuates sound qualities; Sir Marc A. Ruffer, did not find any degeneration in individual born out of brother sister marriages for a period of over two hundred years.

According to Westermarck the most important cause for exogamy is the absence of the erotic feeling or the presence of sexual indifference and aversion between persons living very closely from the childhood. But there are cases of people longing for and indulging in incest which is tabooed. Such cases cannot be explained by the theory advocated by Westermarck. Even Sigmund Freud, has said that man universally possesses a secret desire to mate with the parent of the opposite sex. Neither of these two views can be supported by "clearly demonstrable and accepted scientific method." On this point unequivocal evidence is lacking. In fact marriage functions not merely to permit sexual relations but to control and channelize them. It seems that when several kinsmen lived in one household the range of prohibited marriage was extensive; when the household were contracted, the prohibited range of marriage was likewise contracted. In modern society the marriage of cousins has followed the contraction of the effective family unit. In some places cross-cousin marriages such as union of children born to a brother and sister are allowed. In other places it is discouraged. Same is not the case with parallel-cousin-marriages, i. e. union of

children born to two brothers or two sisters. However Nomadic Arabs are one of the few peoples who parallel-cousin marriage.

Endogamy : The endogamous rules are enforced by tribe race religion and social class. Formerly, there was little contact between different tribes. Hence marriages with out-group members did not take place. Even to-day intra-racial marriages are not in the least encouraged. In some places they are strictly prohibited. Hitler had declared an Aryan-Jewish marriage as a criminal act. Even in civilized countries prohibition of out-group marriages extends even to national stocks who possess certain distinctive cultural characteristics. In India for instance there are various caste barriers, so that not only a brahmin and non-brahmin can not marry but even the members of two sub-castes of brahmin caste can not marry. Class endogamy is frequent throughout the world. In the old polynesian society marriages between nobles and commoners were severely deprecated. Even now, there can not be marriages between a labourer and a daughter of a big industrial magnet. Even to-day class endogamy is retained in England.

However, it must be said that through out the world endogamous attitudes have relaxed and softened. Mass society has blurred class, ethnic, regional and other distinctions.

Q. 8. Describe the systems of mate-choice in general and those prevalent in modern marriage.

Ans. In talking about marriages we have to keep in mind a broad distinction between preliterate society and the civilized society.

Marriages in preliterate societies were arranged by the respective families and the unmarried persons of both sex had very little or any choice left to them. They had not even the initiative in the matter. More often there arranged marriages were brought about in the economic interests and financial prospects of the contracting families. In connection with mate choice it must be remembered that the selection of mates (wives or husbands) may be made by parents or by elders or the choice may be left to the wishes of the individuals concerned. It may be socially compulsory to marry within a group to which one belongs (endogamy) or else to marry into another group. Some forms of both barriers are everywhere found. There are however widely different prescriptions prohibiting marriages within certain relationship. It may therefore be observed, that even in civilized societies where the right of the individuals concerned for mate-choice is conceded it is subject to social pressures of endogamous or exogamous rules. In exceptional case an individual may prize his love above everything as was done by Prince Windsor of England who lost his royal kingdom in preference to the kingdom of his heart. Or as Seretse Khama did when he married Ruth—a marriage between an African coloured prince and his white sweet heart.

In preliterate society however marriages were arranged by the parents or elders. Marriage by purchase is very common in Africa, where a "bride price" is paid to the woman's family. This does not make bride a chattel of either her husband or his family. It is an arrangement to secure by inheritance, such as for instance,

when the brother inherits his brother's widow or by arranging to exchange a sister for another man's sister or by capturing a woman from a neighbouring tribe. Though there were some cases of love alliances, they were few and far between. Capture and stealing were at one time commonly employed, only in case of some tribes. (Reader should refer to the previous answer on exogamy and endogamy to complete this account)

Q. 9. Set out the distinctive features of the family organization.

Ans. As pointed out by MacIver, or all the organizations large or small, which society unfolds, none transcends the family in the intensity of its sociological significance. The family has undergone innumerable changes and vicissitudes and yet it reveals a remarkable continuity and persistence through change. Family exhibits several distinctive features.

(i) **Universality :** Family is the most nearly universal of all social forms. Family is found in all societies, at all stages of social development. Almost every human being is or has been a member of some family.

(ii) **Emotional basis :** This is the second distinctive feature which reveals, that the most profound impulses such as those of mating, procreation, maternal devotion, and parental care find their expression in family. The family is a close-knit group which fortifies these emotions.

(iii) **Formative influence :** At all stages family has acted as a powerful factor in influencing man's character. It transmits the culture-values and moulds the character

of the individual by the impression both of organic and mental habits.

(iv) **Limited size:** Biological conditions impose a necessity on all families being limited in size. In most civilised countries, the family is detached even from the kin-group.

(v) **Nuclear position in the social structure :** Family is the nucleus of other social organizations. Some times the families serve as units of social structure. Community is the "union of families". Local communities are still the "union of families".

(vi) **Responsibility of the members :** As aptly described by MacIver, "in times of crisis men may work, and fight and die for their country, but they toil for their families all their lives". The very ideas of parental care, maintenance, training to the young, looking after the old, entail heavy responsibilities on the members which is a universal feature of the family. There cannot be a family without responsibility.

(vii) **Social regulation :** Family is peculiarly guarded by social taboos and legal regulations which rigidly prescribe its form. Marriages are not trivially taken. The contract is taken more seriously.

(viii) **Its permanent and temporary nature :** Whereas the institution of the family is permanent and universal, the family as an association is the most temporary and transitional of all organizations within society. When a young man marries he goes out of family and starts another family which in turn may give rise to many other families.

Q. 10. Give an account of the mother-family and the father-family.

Ans. There are various forms of the family. However, we can clearly distinguish between two broad types, the patriarchal, and the matriarchal. This does not mean that this is a dichotomous division and that all early families were either matriarchal or patriarchal. But a very large number of families exhibit either of these patterns or sometimes even the combination of the two.

The matriarchal family means a type of family in which the control is centred in the wife or mother. There are grave doubts regarding the existence of a family conforming strictly to this type, though women in certain groups, such as American Wyandots, Eskimos, and certain African tribes enjoyed the exercise of authority. However mere fact of the authority being vested in a woman is not sufficient to make it a matriarchal family. For instance Queen Elizabeth of England rules in a patriarchal family. The Matriarchal therefore really means maternal family irrespective of in whom the authority is vested. The maternal family is, therefore, one in which, status, name and sometimes inheritance are transmitted through the female line. In this type of family, we find the following features :—

(i) Descent is traced through the mother, not the father, this is the materilineal system.

(ii) In most cases, matrilineal descent is associated with matrilineal residence. The bridegroom goes and resides in the family of the bride, children are reared

in the wife's family. The husband has a secondary position in the home in which his own children live. In cases of such type, the husband is only a privileged visitor.

(iii) The authority never all matters vests in some representative of the wife's kin.

(iv) The maternal family tends of weld the kin-group (or consanguine family) together and lessens the cohesiveness of the conjugal family. It is usually associated with the principle of exogamy. The maternal family prevails in many parts of the earth. It is system in which the husband plays a secondary role. In good old days when the phyciological paternity was unknown, matrilineal system was the only one of reckoning descent. Children can be known with reference to mother where 'maternity is a certainty but paternity is a matter of opinion.'

Patriarchal family seems to be the prevalent not only in the civilized society but also in greater civilizations of ancient times. The growth of property, the development of agriculture, the concentration of authority and the specialization of function were more in conformity with the patriarchal principle. In many cases the patriarchal type triumphed over the maternal system. It served as a compact unit of society. Under the maternal type, a society was usually divided into many exogamous groups. Under patriarchal system, it becomes a system of family units into larger kingroups.

Under the patriarchal family, the authority indeed

belongs to the paternal side. Sometimes it is a 'joint family', the father, the mother and their son's families forming one house-hold. Sometimes it is a part of a 'stem-family' with only one son bringing his family in the paternal fold. Sometimes their extended forms are associated with communal ownership. In the patriarchal family, powers in all matters, even such as presiding over religious functions etc. vest in the family's father. In ancient times, the power of the patriarch over his children were absolute and unlimited. The position of wife was also completely subordinate. At Athens, the wife and daughters were secluded in 'woman's apartment' and not expected to leave without the husband's permission.

However, in modern times, the patriarchal family descending from a feudal age has succumbed to the onslaught of new social and economic forces. The traces of the old patriarchal pattern still remain and by and large, the patriarchal type is still the accepted form of family. Still in some parts, such as Malabar in India the maternal family continues to exist.

Q. 10. Write a critical note on sex freedom after marriage.

Ans. Despite several attempts to control and channelize the expression of the profound impulse of sex in man, sex still remains a force to reckon with. There are varied practices regarding sex activity in premarital and postmarital relations. We are going to consider the latter.

Even in our studies concerning sex freedom after marriage we have to bear in mind a broad distinction.

of preliterate society and the civilized one. The former is only a matter of historical interest, the latter one gives rise to a more urgent problem. Although there are many exceptions, married men in preliterate society were usually permitted to seek sexual adventure. The Netsilik Eskimo husband is expected to pursue any available adult female. The Comache warrior gained reputation and prestige in proposition to his successful adulteries. In certain societies a male host lends his own wife to the guest as a gesture of hospitality. In spite of this, the husband is the only recognised initiator.

The degree of sex freedom granted to women after marriage is generally related to their economic and social importance. In maternal family, where there is the custom of divorce and the husband residing with the family of his wife, the woman enjoys full freedom of inviting attention of some other man to her with a view of becoming his wife. But adultery is discouraged. Promiscuity is encouraged nowhere, incest taboos are universal. There are many restrictions on the expressions of sexual impulse.

Nevertheless it is true that the preliterate societies allow much, more expression to the sex impulse than do the civilized societies. It should however be remembered that the problem of illegitimate children assumes importance where the conjugal family system is stressed. Where the family is maternal, and the children are brought in the wife's family the fact physiological paternity may not assume any importance. But where the descent is through the paternal line every child is an

economic asset, the problem of illegitimate child assumes graver importance.

The conjugal family system such as ours, does make illegitimacy a serious problem. Despite the liberal laws to spare the illegitimate children of many hardship, children born of adulterous union may not live in the father's legitimate household. Where the conjugal family is a compact unit, the presence of an illegitimate child endangers that unit. The status of the illegitimate child suffers a lot from inferiority. His descent is determined by reference to mother so that the matrilineal line of descent may be kept in tact. To legalize illegitimacy would be to encourage adultery. This seems to be the fear at the back of the men who are entrusted with the problem of making laws.

However serious may be the problem of illegitimate children in our society, it certainly cannot be overcome by imposing more stern restrictions on the sexual freedom. The civilized society has found a way out, by inventing contraceptives which permit human beings to have sexual freedom without the consequences of an illegitimate child. It will slowly lead to a society in which sex license will be tolerated, though not sanctioned. Before this invention, sex freedom after marriage was abhorred because it was a threat to the legitimate family. It shift to the attitude of tolerance does take place the repercussions on the family as we know it would be incalculable.

Q. 11. State the family problems of to-day. What remedies or new programmes do you suggest?

Ans. In the world of to-day the old partarchal type of family which was evolved from the old feudal type is almost dissolved. The old partarchal family on the basis of authority was supported by religious and political traditions, and agricultural economy. The industrial revolution sapped the religious and political customs. The authority waned and the patriarchal structure collapsed. The modern family that has evolved out of this upheaval has presented numerous problems of anormous social significance.

(i) The striking problem that confronts the modern family is its instability as compared with the stability of the old patriarchal family. The feudal structure made the old family stable, where the patriarch was all powerful. The dissolution of the individual family was rarely thought of and was well-nigh impossible. The woman had no refuge outside the family. The old family faced the world as a unit. To-day, the economic division of labour, the increases or special agencies for specific activities has greatly reduced the common participation which was the back-bone of the old family. Many of the previous family functions have been taken over by these specialized agencies which reduce the importance of family as the unit. Almost all members of the modern family find interests a way from the family. Especially in urban areas the problem of instability of modern family, looms large. The instability of modern family is revealed by the frequency of divorce, separation, desertion and such othe evidences of disharmony. This is partly due to two causes. Firstly, there is less of social protection of family and secondly domination is replaced by cooperation. In modern family

where more emphasis is placed on the idea of "equal partnership" which demands give and take, harmony is likely to be less stable than the harmony which would flow complete autocracy, and strict obedience. The economic emancipation of woman has reduced her utter dependence on the male member of the family which in turn has affected the stability of the family. The aged today is not considered an intrinsic part of the family. In the old family old age was no special problem. The modern "job world" is neither rural nor agricultural. The dependency of the aged increased. In the modern family the aged thus have no place.

Again in the modern family, the married children are caught between their own self-interests and the set of obligations stemming from the fading tradition.

However, the contrast between the older family and the modern family is not merely a contrast between stability and instability; it is one of different ideals and values, advantages and disadvantages.

(ii) The sex life in our age reveals a host of problems regarding maladjustments. But our approach to sex is more intelligent and realistic. It is not conditioned by taboos and customs, dogmas and fears. However, the means of maladjustments still persists in the modern family.

(iii) However, prostitution accompanied by venereal diseases which was a legacy of the patriarchal family has diminished because of the modern family. Of course, it cannot totally disappear. The modern attitude to look at the sex is not to consider it a sin

but to look upon it as a need with which we can rationally cope up.

(iv) Again in the problem of illegitimacy, the modern family has approached it rationally. The modern family has brought forth the problem of the use of contraceptives which gives quite a different turn to morality. The use of contraceptive gives man and woman, freedom of sex both at premartial and post-marital stages.

The instability of the family measured by divorce, and seperation, and domestic discord will continue to increase and thus will be serious problem of the modern family. MacIver is of the view, that if we look at the modern family as a longer historical process then divorce, seperation etc. are the by produces of man's attempt to evolve a new type of pattern of human relationships. Whereas, the functions of the modern family have become more delimited, new problems of intrafamily relationship, between husband and wife, between parents and children have cropped up. The instability of the modern family is largely due to the rapid transition from patriarchal to the modern type. The claim made by some critics that the development in the family, whereby the familial common interests are more and more delimited, means the break down of the family or even its disappearance, is unfounded.

There is no point in denying that the modern family faces problems of serious nature. But that is no reason to be despondent about the modern family. Some programmes are suggested to enable the family to regain its stability while retaining its new pattern.

(1) If greater stability is to be achieved in the modern family we must think a fresh about sex adjustment and sex values. We must frankly admit that every disturbance in the marital relations especially the sexual one should not be the ground of granting divorce, since family exists for other purpose than mere satisfaction of sexual desires. The desire for varied sexual experience persists all the more in monogamous culture. All that we can therefore suggest is that divorce should not be an easy and automatic device for every instance of "unfaithfulness" or every sexual disharmony between married partners.

(2) We must also reorient our ideas of romantic love as the only basis of successful marriage. That marriage means a "perpetual honeymoon" is a misleading idea. It gives false for the preparation of married life. Marriage life based purely on the concept of romantic love is bound to result in unhappiness. The social and economic pressures should keep the family together.

(3) Educating people on marriage and sex is the most important programme for increasing the benefits of family life. Such education should inform people correctly about the facts of sex but at the same time it should clearly place before them that family life should not be identified with sex-life or romantic love. That the family has a distinct role in society and hence every individual maladjustment should not be a pretence for breaking the family. Marriage is meant to foster mutual affection which arms the individuals to face the odds of the complex society.

The problem of old people in our age can be solved by more government agencies for the 'homes for the old'. When all is said and done it still remains a fact that however disreputed the modern family may have become, the family still persists.

Q. 12. Write an explanatory note on 'conjugal' and 'consanguineal' families.

Ans The traditional family of Western history, stemming from ancient Israel, through ancient Greece and Rome and down to recent decades has been the extended conjugal family. This extended conjugal family typically contained three generations in one house hold, whose relation with one another were integrated within a family centred economy. This does not mean that more distant kinsmen-cousins, aunts, uncles, nephews neices-lived together. But they lived close and held family reunions and often helped one another at least in times of crisis. There was a kind of family solidarity

Within a past few decades a new subform of conjugal family has come into being. It is a restricted conjugal family consisting of the husband, the wife and their offspring-comparatively few in number. The residence of the new family is usually isolated not only from the distant kinsmen but also from parents and grandparents. This is the smallest family grouping. American family is an instance of this smallest grouping or restricted conjugal family.

Q. The consanguineal family of the most preliterate people was founded upon blood relationship. The conjugal of either type extended or restricted-stresses the hus-

band-wife-relationship. In the consanguineal type the husband-wife-relationship is granted only secondary importance. The newly married person continues to owe loyalty to his kin group. Whether the residence is matrilocal or patrilocal, whether after marriage, the man or woman has gone in the mate's household, he or she will be continued to be controlled from his or her point of origin. He or she will return to the original family for performance of religious rites and discharging economic duties.

The consanguineal type has a decided advantage and that it is not the husband wife who are brought up in different houses that cooperate in key activities but it is the brother and sister who are brought up in the same house that cooperate with each other. This ensures a greater amount of cooperation. It also does not create any sort of attachment of children only to their parents, but they are attached to a large kin group. Under conjugal system, there more of maladjustments and children develop a kind of exclusive attachment for father and mother. Secondly in the consanguineal type of family an individual maintains a life long continuous relationship with several other kinsmen. Hence his relations are more harmonious and free from frequent emotional shocks. In a conjugal system, because an individual has to keep discontinuous relations, he faces more often the emotional shocks. In a consanguineal family a death of a relative causes much less bereavement than in the conjugal family because the survivors are attached to more permanent group than the individual who departs. The children always remain where they are born.

They are not shifted as in the conjugal system. Even when the parents depart, the aunts and uncles remain to look after the children.

Though, the consanguineal family is more stable than the conjugal family, it does not mean that it is absolutely, superior. The high standard of living for instance, is in part a result of restricted conjugal family. While the consanguineal family gives us maximum of stability it provides facilities for minimum of dynamic change. Progress is possible only when leaders, inventors and visionaries are permitted to exercise their individual talents. It seems that the height of progress in civilization is preceded by the weakening of family type. In most preliterate societies for instance, all mature members are expected to be proficient at the duties common to their sex. Women are expected to be expert in cooking. In complex society of our age many persons organize single job, such as a thousand factory workers doing different things to produce one pair of shoes.

Q. 13. Write an explanatory note on the system of Divorce.

Ans. Divorce is almost universally recognized, though no society approves of it in principle. A student of sociology is confronted with this problem especially in his studies of modern family because the factor of divorce has largely contributed to the instability of marriage. In America for instance, the rate of divorce seems to be alarming so that it strikes at the very root of family life and happiness. In fact, everywhere marriage is meant to unite mates for life.

Among the preliterate societies, the custom of divorce varied to a great extent. There were societies which never allowed divorce. Let alone preliterate societies the Hindu law till recent times when it was amended, did not allow the dissolution of marriage. On the other hand divorce was easily arranged among the Netsilik Eskimo so long as there were no children. An Eskimo woman of this type by accepting a permanent mate. The pygmies of Ituri forest, rather casually arrange divorce. It is the woman who usually makes the decision and simply packs up her belongings. She takes her children with her. Bedawin desert nomads feel that a man should divorce his wife as soon as they become disagreeable to each other. A man may divorce his wife by merely telling her that he is doing so. However such a divorced wife may be remarried three times by her former husband. On the contrary, among the Australian aborigines and the Andamanes, the marriage tie is almost indissoluble.

In advanced civilizations divorce seems to be more difficult to obtain if not impossible. The problem of divorce becomes difficult as it is intimately connected with illegitimacy. The advanced civilization are based mostly on conjugal family types. As such those conditions which make divorce easy in consanguineal type are lacking in this type of family. Especially, the problem of divorce is beset with innumerable difficulties in a restricted conjugal family where the problem of allocation of children who have exclusive attachment is great. Allocation of children is frequently contested and in

the event of a divorce coming off, the children are deprived either of paternal or maternal care.

The early Christian Church reacted vehemently against the method of easy divorce. They did not attack the right of divorce. They followed the old Roman law and looked upon marriage as a civil contract subject to dissolution for adequate grounds. The early Church took very little interest in such matters. Marriage remained a private contract between families. Only after the French Revolution did the secular view of marriage as a civil contract begin to gain ground. All Western countries have made state authorization of marriage obligatory, so that divorce is the dissolution of social contract. Divorce, i. e. annulment of marriage, for a variety of reasons, is now provided in law. Marriage is thus a civil contract but it is not everywhere, terminable by the mutual consent of the contracting parties. In custom and usage and to some extent in law, marriage which is the civil contract is considered morally binding.

Q. 14. Bring out clearly the relation between the family and the State.

Ans. Any attempt to define the relation between the family and the state must first answer the question how and why the state controls the family.

One of the peculiarities of marriage which is responsible for bringing into existence a family, is that it is subject to the strictest control from the state. The state does not leave the marriage contract to the sweet will of the contracting parties. The partners cannot fix for themselves the condition and duration of marriage. The

state will step in. It will prevent certain people below the majority age to marry. The state will determine the condition under which alone can the marriage be terminated. The violation of these will be considered as a criminal offence. As for instance, in the state of Bombay an act of bigamy is a crime. The state defines the economic responsibilities of parent towards their dependent children, and responsibilities of the husband to the wife and vice versa. The state regulates in certain areas the freedom of family bequests. These regulations vary from country to country. But they reveal the fact that the state can and does control the property of the family. But all these regulations, checks and counter-checks which are the means by which the state exercises its influence over the family go to show that it is the state which determines the form and character of the family. As an instance it may be pointed out that when the French Government issued a decree that patrimony will be equally divided among the children of the family it had the effect of breaking down the joint family. So far we have seen how the state controls the family. We shall now see the reason why state controls the family.

The reason of the state control over the family will be found in the nature of the state and its relation to the primary function of the family. The primary function of the family is to perpetuate the race by procreation and careful rearing up of children who are to perpetuate it. This function is of a serious nature and of a great magnitude to be left merely to the personal will of the individuals who compose the family. These primary responsibility of the state to regulate so

important a function of the family. The relation of marriage is sufficient enough to justify the intervention of the state with a view to regulating it in the ultimate interest of the society.

Besides, there are other reasons for which, the state has sought to regulate the family. Formerly the state tries to regulate family on religious ground. The state was the custodian of religion and as such it saw to it that family which were the units could be made to propagate it. But modern political theory which strives for secularism does not accept this as the ground for the state intervention. The protection of child-life, the safeguarding of its future citizens, affords the only clear ground on which the state can claim to regulate family. Because the welfare of the race remains the chief interest of the state. In short the policy of the state affecting the family has a regulative as well as coercive function. The state has another and more constructive function, and that is of bringing positive aid and support to the family. In relation to family, therefore, the state has a cooperative function.

Compulsion is one way by which the state may uphold the family. But this is not the surest way in the long run. There are many other ways in which the state may uphold the family. This has become the chief aim and object of the welfare state of the modern age. The role which is cooperative does not clash with the law of social change. Thus in modern times, the welfare state undertakes to provide many services which are necessary for upholding family—such as supply of good nourishing food, free medical aid, free and efficient education, recreation and healthy homes. The state, thus may play

a major role in rearing up a race of children healthy in body and mind. In Soviet Russia and Scandinavian countries, besides the aforesaid facilities, many more facilities such as, financial support of parenthood and of old age, public housing, social security are given which directly or indirectly support the family. Certain states are also experimenting with further cooperative functions such as juvenile courts, child-welfare-clinics and similar other agencies.

Besides the cooperative functions, the state has coercive functions also. For instance the state has to prevent underage marriages. It has to regulate property rights arising out of certain marriages. It has to provide for the prevention of the spread of venereal disease. A large number of states legally permit or compel the sterilization of mentally feeble persons, habitual criminals, sex delinquents and even perverts. Certain states have in past carried to a vulgar extreme this power of the state to control the process of procreation. Nazi Germany for instance, abused this power with a view to intensify the "race purification" a crime. Barring such extreme cases, we cannot deny that of all the associations family is the only one which is under the stringent control of the state.

Q. 16. Explain the relation of family and population.

Ans. As it is obviously seen, the relation between family and the state. One of the basic necessities of any society is the maintenance and increase in its numbers.

However, population policies of the state cannot be understood without the proper understanding of the economic, political and social forces at work in any given society at any given period of time. Malthus seems to have completely overlooked these forces when he formulated his famous theory of population. It must be noted that each epoch has its own 'law' of population.

When Malthus stated that the population increases faster than the means of subsistence, he assumed that certain things would remain the same. For instance, he assumed that the constants such as fecundity of man, the niggardiness of the nature and fixed sexual passions between the sexes. All these assumptions were wrong. It cannot be believed that the passions between the sexes are constant in every age. In fact they are subject to variation according to various social factors such as urbanization, use of the contraceptives, woman's emancipation, religious beliefs etc. What we notice to-day upsets Malthusian calculations. Malthus believed in the constant fecundity of man niggardiness of nature. But what we witness to-day is the fecundity of nature and the niggardness of man. The technological advance in industry and agriculture has falsified Malthusian theory of population. His theory might apply to a primitive tribe overpopulated because of food shortage due to famine and drought. But his theory does not apply to the industrialized society. The industrialized society does not so much face the problem of overpopulation as it faces the problem of over production and economic organization. The pressure of population exerts itself

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on the means of employment rather than on the means of subsistence. "A large population is not necessarily a redundant population."

We often hear the argument that countries like India and China are danger spots because of its teeming millions. Here again the problem is not simply one of higher birth-rate. The low standard of living witnessed in these countries is more a result of underproduction than of overpopulation. If we want to effect any appreciable change in the conditions prevailing in these countries it cannot be done by increasing the contraceptive measures but by institutional changes in the structure of the family which will bring about socio-economic changes. The balance between births and deaths can be achieved by reorganizing society. It is here that the family and the population are intimately connected. Malthusian theory of population helps to preserve the wrong idea that the poor "are themselves the cause of their poverty". The acceptance of that theory may lessen the burdens of the state if poverty is unescapable. The problem is not basically one of overpopulation but of the reorganization of world techniques and resources, to met the needs of the people.

UNIVERSITY QUESTIONS

Q. 1. Describe the system of mate-choice in general and those prevalent in modern marriage.

(B. U. 2954, P. U. 1955)

(See Q. 7 & 8)

Q. 2. Discuss the problems of modern family and

suggest programmes for marriage and family.

(B. U. 1955; '57)

(See Q. 11)

Q. 3. What is the social significance of family ?
Discuss the functions of modern family.) (P. U. 1952)

(See Q. 2)

Q. 4. What was the role of family in earlier times ? How does it differ from that of the modern times ?

(G. U. 1959, Agra 1954)

Q. 5. Define and contrast family system under mother-right and father-right.

(G. U. 1954; B. U. 1952; K. U. 1959)

Q. 6. State what you understand by monogmy and compare it with other forms of marriage. (G. U. 1954)

Q. 7. Like all other institutions, family is a social product subject to change and modification.-Explain.

(G. U. 1955)

Q. 8. What are the restrictions of an individual in the choice of a mate ? What are the effects of such restrictions ?

(G. U. 1959)

Q. 9. Discuss the functions and the constitution of modern family.

(P. U. 1960)

CHAPTER VI

THE STATE

Q. 1. Discuss the meaning and significance of the State.

Ans. (a) Meaning & Significance : In the study of Political Science the term State is of fundamental importance. We begin our study with the the State because it is the basic human organisation. 'The state is the key-stone of the social arch'. As such its precise and special significance should be understood. In fact the whole of the Political Science deals with the State, its functions, its relations with the individuals, its organisation and other manifestations. It is, however, necessary to examine some of the definitions and try to understand its meaning.

Aristotle defines the State as 'a union of families and villages having for its end a perfect and self-sufficing life by which we mean a happy and honourable life'. The Greek scholars thought the State to be the highest form of social organisation and they did not distinguish between State and Society. Their idea of the State does not fully agree with the modern State which is a nation state. But so far as the end of the State, that is the good life, is accepted. Moreover, in the modern days, society and the state have developed and there are several complications. The State has come to acquire certain distinct characteristics which have to be included in its definition.

Hall defines the State by giving some of the marks

of an independent State : "The marks of an independent State are that the community constituting it is permanently established for a political end, that it possesses a defined territory and that it is independent of external control." Burgess sums up by saying that a State is 'a particular portion of mankind viewed as an organised unit.' The specific nature, the political aspect is clearly mentioned in Bluntchli's definition : "The State is the politically organised people of a definite territory." Thus the purpose of the State is made explicit by Woodrow Wilson's famous definition. "A people organised for law within a definite territory." In all those definitions, the purpose, authority, territory and organization are mentioned. But these are not able to fully bring out the complicated nature of the State. In fact, no single definition can do that.

MacIver views the State as an association with a social purpose "An association which acting through law as promulgated by a Government endowed to this end with coercive power, maintains, within a community territorially demarcated, the universal external conditions of social order.' Not only the end of the State, but its organisation and limitation also are stated. The definition of Dr. Garner is more explanatory : 'The State as a concept of Political Science and Public Law, is a community of persons, more or less numerous, permanently occupying a definite portion of a territory, independent or nearly so, of external control and possessing an organised government to which the great of inhabitants render habitual obedience.' The form of the State is given here with details. But the purpose and nature of the State

are not mentioned. The superior position of the State in the Social structure is clearly brought out by Laski in the following passage : 'We begin with the State because the context of men's lives is set most firmly in background of its institutions. For there is no activity that is not, at least in territorial society divided into government and subjects, claiming within its allotted area, a supremacy over all other institutions. It is in fact in the final legal depository of the social will. It sets the perspective of all other organisations. It brings within its power all forms of human activity the central of which it deems desirable. The state is the keynote of the social arch. It moulds the form and substance of the myriad human lives with whose destinies it is charged.' (Grammar of Politics).

Here we see the purpose of the State, its unique position in society, the consequent heavy moral responsibilities and the limitations as well. The sphere of the State is no doubt wide but it deals with only one aspect of life. Barker puts in a simple way when he says, 'By the 'State' we mean a particular special association; existing for the special purpose of maintaining a compulsory scheme of legal order and acting therefore through laws enforced by prescribed and definite sanctions'. He further stresses that the state has a unique purpose, unique scope and the unique power.

Scholars since ancient time have been in controversy about the State. But, for the present it is sufficient to note that the State is a human organisation with a social purpose and with definite organisation and powers.

It is territorial and thus limited in its scope. It has people, a government and sovereignty. These are the essential elements of the state.

Q. 2. Discuss the characteristics of the state and distinguish it from (i) Government and (ii) Society.

Ans. Characteristics :—

The State represents a combination of several factors of social life. It is a corporate body and hence has certain essential attributes. Territory, for example, is an attribute which gives the physical basis to the State. Population is the human factor. Sovereignty and Government are the political factors. These factors are brought together to form one single unit of power and the spirit that has brought them together is described in various ways. It is the basic feeling of the people living in a particular geographic that they have something common for all. This idea of common life usually described as the spirit of a Nation or Nationality. The State, Nation and Nationality all are developed in the background of the Society. Therefore the interrelation between them is also to be studied. Of the attributors of the State—Population, Territory, Government and Sovereignty are common and more or less tangible. The Nation and Nationality are spiritual and hence more controversial. They are treated separately.

Population : A State is essentially a human organisation and population is therefore an indispensable element of the State. We cannot think of a State without people. More abstract idea of State without reference to human beings is not true to life. In fact, State is the

result of man's fundamental need, the need of living together. Man is a political animal.

The relation between the State and the people is, therefore, the central theme of our study. The rights and duties of the members of the State, the responsibilities of the State, regulation of the human activities and the like are to be carefully studied. The state is the "supervisor of activity and not the generator. It is the author of framework of rights and duties, but not itself the whole frame work of life". In this remark Barker has given the essence of the problem.

The State is affected both by the quality and quantity of the population. The nature and efficiency of a State are limited by the quality of the population while as the strength particularly economic and military, is decided by the quantity. These, of course, are relative terms and no absolute standard regarding the number of people in a state can be laid down. The problem of welfare can be tackled with reference to the natural resources and the efficiency of the people. Moreover, in the modern world, no nation is self sufficient into itself and inter-state co-operation is also a very important factor.

In the modern State, the individual has a place of its own; his will supreme in a democratic State. The State covers only an aspect of life and is limited in authority. But however, this is not so in case of authoritarian or totalitarian state where individual is expected to merge his personality with the personality of the State. In such a state the authority of the State is unlimited and every aspect of life is covered by the State.

(ii) **Territory** : Territory gives the State some specification. It marks it off from the other States, and decides its area of authority. The people living permanently in a definite geographic area alone will acquire the feeling of common life which is the basic factor of the State. Occupation of the definite area gives the state also the ownership of the natural resources and hence the area, resources, natural boundaries like sea and mountain are all considered as valuable elements of the State.

People without a 'home-land' are not considered as a nation and they cannot form a State. This has created several difficult problems in the modern world. The idea of territory itself gives birth to international relations and problems.

The size of the State is a matter of keen debate in the modern world. There is a school of persons who believe that small States are not to be independent States since they are not able to defend themselves. These are therefore influenced by big States and create complications in the international field. But this view is not consistent with the principle of 'self-determination.' There is a growing recognition of principle of toleration and co-existence, in recent times.

The relation between the people and the geographic territory is also very close and intimate. The influence of these factors on the physical and temperamental make-up of a people is shown to be considerable.

(iii) **Government** : Government is the machinery through which the State acts. The principles of the state, its purpose and functions are realised by the Govern-

ment. Government gives reality to the State. It links the state with the people. No state can be ever imagined without a government.

With the widening of the sphere of the State its agency, the government has come to be very important. For all practical purposes, government means the State. But the distinction between the two should be carefully noted.

Government is an essential attribute of a State in as much as through it alone, "the collective will may be formulated, expressed and executed." The stability and worth of a state depend, to a very great extent, on the ability and efficiency of its government.

(iv) Sovereignty: Sovereignty means supremacy. The authority of the State is supreme. Sovereignty is the most essential attribute of the state. It is the power of ultimate decision. As a legal association, the State cannot be a single unit without power. In the society there are several social groups pressing different views but the State is the sovereign, the 'final adjustment-centre'! This gives the state a unique position and thus clearly makes it superior to all other associations in the society. This known as internal sovereignty as this power is effective in the territory of the state only. Another aspect of sovereignty is known as external sovereignty which means independence of the state. It is not subject to any outside authority. Both these are quite essential and in a way they cannot be separated.

Sovereignty gives the state the power to use coercive force, in the case of disobedience of its laws. Because

of this unique position the state, there is a keen controversy about the validity of the power and functions of the state. But here for the present it is sufficient to note that sovereignty—the power of final decision internally and independence of any external control, is an essential attribute of the state.

Q. 3. Distinguish clearly between state and Government, State and Society and State and Association.

Ans. State & Government : Government is only an attribute of the State. It is a very important one and inseparable. The abstract idea of the State is made concrete by the existence of the Government.

Government is an agency of the State, acting on its behalf and therefore its powers are only derived. Sovereignty rests with the State and not with the Government.

State means the people, territory, government and sovereignty all together. But Government refers only to an organisation of persons to carry out functions of the State.

State possesses the quality of permanence. A government is not a permanent one, though in general is permanent and continuous. The form of State and its attributes are the same everywhere but those of the Government differ from time to time and country to country.

The relation between the two is very close and therefore they mutually affect each other. The Government always acts on the basic principles of the State but the very nature and functions of the State may be

changed by the people through the government. People deal with the Government and very few are conscious of the abstract State.

(b) State & Society : Plato and Aristotle equated the State with the Society. They considered the State to be all powerful and embracing all human activities. This was so because their Political theory was more than political. It was a moral theory. Their State was also more than a mere state. It was a Society-State. This idea of the State-Society identity persisted for a long time and is even to-day the basis of the totalitarian State. But recently with the development of sociology and other social sciences, the scope of the State is defined and a distinction between society and State is clearly made. This distinction between the two is basic to the understanding of the correct theory of the State. To equate the society with the State would mean that all human activities are to be controlled by the State. This does not help individual development. Moreover, that is not the proper and correct sphere of the State.

Society is an association of human beings, with the whole complex relations, organised and unorganised. By Society we mean the whole sum of voluntary bodies or associations, contained in the nation and even beyond, with all their various purposes and with all their institutions. Each one of them exists separately for a specific purpose but contributing to one single common or social purpose. Religious, Economic, Political, recreational and several other purposes are served by several associations.

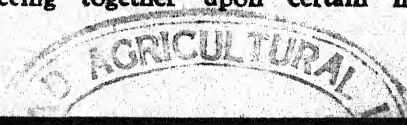
State is one of such associations. It is, no doubt, the most important association, but it deals with only one aspect of life. There are several things beyond the ability or the scope of the State. Thus the State is a wider term and includes many social relationship which cannot be expressed through the State. The state may regulate them but it cannot create or eliminate them.

State is definitely territorial. Society may extend to several State. Men associate for different purposes and these are not always political. Therefore, political boundaries are no limitations on society.

State provides the legal order for the society. Human relations are regulated by the State. But there are several customs, manners, etc., that are beyond the orbit of the State.

As Barker beautifully sums up, 'The area of Society is voluntary co-operation, its energy is good will and its method is elasticity, while the area of the State is mechanical action, energy is force and its method is rigidity.'

(e) State and Association : Man has several wants and to satisfy them he seeks the co-operation of his fellow-beings. The co-operation among the members of a society, for a specific and common end is the basis of an association. The persons having common needs and aspirations are organised into 'a unity of will' and they form an association. Cole defines an association as 'any group of persons pursuing a common purpose of system or aggregate of purposes by a course of co-operative action extending beyond a single act, and for this purpose agreeing together upon certain methods of



17. procedure and laying down, in however rudimentary a form, rules for common action.' The group is known as the Association and the established forms or conditions of procedure, characteristic of group activity is, known as an 'Institution'.

Every association has a specific purpose and is reserved for it. Therefore we find in society several associations seeking to satisfy the myriad wants of men like religion, education political views, recreation, amusement, social work and so on. The personality of men has several aspects and each aspect finds its expression and creative fields in an association. Man is a member of more than one association because he has many wants. Every association claims his allegiance in the special sphere for which it is organised. In this way, society is just a federation of associations.

State is an association to satisfy man's political need. Its purpose, function and authority are related to man's political life and thus it is as good as any other association. It seeks, along with other associations, the welfare of man. As such it has to co-operate with other associations.

At the same time there is a controversy about the position of the State in Society. Some writers feel that state has sovereignty and therefore it is superior to other associations. It creates and maintains them. All other associations in society depend upon the state for this very existence. But this view has been strongly refuted. "The sovereignty of the state is limited and it has no power, at least moral, over other associations.

The several association are not created by the State but by the instincts of man. They exist, not because of the State, but inspite of state and even without a state. Therefore, it is quite wrong to assign any superior position to the state. State should be regarded as good as any other association created for a specific purpose.


Insipite of this theoretical assertion, we see that state differs from other associations in many ways Some points of difference may be noted :

(1) An association may include citizens of many states. But the territory or the area of the State-authority is fixed. The state is thus limited in area.

(2) The membership of any association is voluntary and does not conflict with the individual's memberships of other associations. A man can be, at any given time, a member of many associations. But the membership of state is compulsory. By birth or naturalisation he has to become a member of one state and only one state. He cannot be a member of more than one state. It is very difficult to discontinue the membership of a state.

(3) A state is believed to be more permanent than any single association. But this is a doubtful statement. There are many associations that are as permanent as the state itself.

(4) An association is created for a specific purpose, so also is the state. But state has a wide sphere almost co-extensive with life itself and its activities are therefore many. It has power to control and regulate any association in society, in the interest of social welfare.



(5) State has the unique attribute, Sovereignty. This gives the state a superior position and therefore has created a bitter controversy about the moral validity of such an unique authority. Sovereignty gives the state power to use coercive force which is the monopoly of the state. All other associations are therefore at the mercy of the state. But in modern democracies, a state has to recognise the fundamental rights of man and to use the coercive force only according to law. In case of a conflict between a state and an association, the will of the state is supreme so long as that association effectively convinces a majority of the people about its special contribution to general welfare. Every association must justify itself in the context of social welfare. State is the final authority and the responsibility of maintaining a peaceful and orderly social life rests on it. The state has moral claim to use coercive force so long as it is aware of this responsibility.

Q. 4. Trace evolution of the the State.

Or

Examine the forces which were responsible for the evolution of the State.

Ans. The Historical or the Evolutionary theory is the most accepted explanation of the origin and development of the state. State is regarded as "neither the handiwork of God nor the result of superior force nor the creation of revolution or convention, nor a mere explanation of the family," but as an institution which has natural growth and historical evolution.

The basic fact is that a man is a social animal. As

such he needs organised social life. This basic fact insists man to submit himself to a common authority. This general feeling is the main cause of the state and it cannot be said at which stage of human progress the state originated. However, it can be said with sufficient historical evidence that the state evolved in course of time along with other aspects of civilization. 'The proposition that the state is a product of history' explain Burghes, 'means that it is a gradual and continuous development of human society out of a grossly imperfect beginning through crude but improving forms of manifestation towards a perfect and universal organisation of mankind.' Thus it is a social institution and a number of complex factors must have enforced its growth at various periods of human history. It is very difficult to analyse these factors and estimate their contribution. However, Kinship, War, Religion and Political consciousness are said to be the powerful force behind the state. Even in this case the precise contribution of each towards the development of the state and society as a whole cannot be estimated. But the general way in which each of these factors influenced the development of the state can be seen. The following are the factors which explain the evolution of the State.

Kinship : Kinship is undoubtedly the earliest and strongest bond of unity. An individual regards his kinsman as closest to him. Therefore it is generally felt that kinship must have been one of the early factors that united men. As Wilson points out Government must

have begun in clearly defined family discipline. Atleast a definite form of Government was possible with the father and the mother as the ruler. Family system seems to have given the basic idea of Government and discipline. Many of the social virtues such as affection, restraint, reverence and a spirit of common needs, common enterprise, all these are developed only in a family. In the same way the primitive joint-families must have built up common modes of worship. All these greatly helped to strengthen the bond of unity. But, however, with the increase in the member of people in the tribe and the consequent expansion of territory, this kinship seems to have lost its strength or rather other social factors started their assertion and in this way joined with kinship to stabilise the state and society.

Religion: Religion or in a more general way the mode of worship has also been a very strong factor along with kinship for the formation of society and state. It seems in the early days religion was linked with kinship and authority was based on consideration of both religion and kinship. It is believed that worship evolved from primitive animism to the worship of ancestors. This shows that the head of the family or tribe was also regarded as the head of the religion. In this way concentration of religion, kinship and authority in one person was the feature of the primitive society. Obedience to elders was almost compulsory duty. This obedience to elders was due to common belief, common superstition and general sense of security. The people were bound together by reason of security. The head of the

tribe or the family exercised profound authority which was based on the religious life of the people and some times was supported by magic or witchcraft. However, every member of the tribe was proud of his tribe and the mode of worship followed by it. This intrinsic feeling gave a sense of solidarity to the state. The early kings were priestly kings.

Since the early days religion and politics have been treated as one and the same. Throughout the course of human history it has been insisted that politics is just a branch of ethics and religion. Even in the modern days politics is regarded as "applied religion." The moral outlook is considered as absolutely essential in politics. Otherwise politics will degenerate into tyranny and a science of-oppression. Therefore, if people to be together for the common good then they must be first moral beings with full consciousness of their obligations and rights. Such a moral outlook is possible only from religion. Therefore, it is easily seen that religion has been and continues to be a very powerful factors in the formation of the state.

But at the same time over emphasising the role of religion and establishing a theocratic state is not appreciated by all. Religion as other factors is one of factors and it should not be given undue importance, especially at the cost of others. And religion in this context is religion in general and not any particular religion. The general code of human behaviour and the spiritual need and manifestation are the characteristics of such general religion.

War : Struggle has been a feature of society since beginning. People are always haunted by constant fear. Therefore, leadership, especially for the purposes of security, is very much valued from the point of view of social stability. Originally leadership and kinship must have been linked together but gradually with war and it's consequent results such as extension of territory, migration and settlement in distant places all these enhanced the importance of military leadership and kinship declined in it's importance. Even in the medieval and modern periods we see that war is a very important phenomena which is based on a keen sense of national unity and which intensifies it. Viewed in this way we can see that this practice of war brough into prominence another factor, namely force, which is able to keep men under control. However, the brutal force is not justified nor is it sufficient by itself to create a state. But we cannot deny the fact that military strength has played a very important role in shaping the modern world. Growth of imperialism, colonial expansion and the two great world wars are as much due to military strength as to other several complicated factors.

Political Consciousness : The idea of political consciousness is a very recent one. As such this factor of political consciousness is a dominant one in the modern world rather than in the historical period. Originally Government was spontaneous, natural and as Wilson puts it twin born with man and family. Aristotle also means the same thing when he says that man is by nature a political animal. Man unconsciously believed

that the best possible development was possible only through political organisation, political theory and the theory of right and duties and several things were discovered long after the state came into existence. "Just as the forces of nature operated long before the discovery of the law of gravitation, political organisation really rested on the community of men's unconscious, dimly conscious and fully conscious of certain moral things present throughout the whole course of development." In recent times, however, political consciousness has helped greatly to achieve progress both in the realm of theory and organisation. Especially the idea of democracy, its growth and success depend upon the level of political consciousness of the people. Economic, social, moral, cultural and spiritual needs of man combined together and influenced the life as a whole and state is influenced in turn the whole range of human activities. But it is anticipated that men are aware of the state, its utility and limitations.

These factors helped the evolution of the state to a large extent. However, the various stage of development in the process of the evolution of the state are due to the operation of several complex factors of that particular period. Historically speaking the Oriental Empire, City States, Feudalism, Monarchy and Nation State are stated to be the various stages in historical growth of the State. Nation State is not yet the final stage and the trend seems to be towards a World State.

Q. 5. What do you understand by Rights? Point out the value of rights in the development of the regulative organisation.

Ans. (i) Meaning of Rights : Rights are those conditions of life without which man cannot fully develop his personality. Man is a social being and lives in society. He wants to live happily and the aim of life is maximum happiness. He wants to secure this not only for himself but also for other human beings, in whose company he lives. Man considers himself as a moral unit of society and realises his obligation to be maintained in the proper and harmonious way. This can be done by a system of rights. Rights arise thus from the social nature of man.

'Life', according to Aristotle, is not mere living but living well.' It is for the sake of good life we require certain conditions. The recognition of this basic facts is expressed in the system of rights. Rights, according to Laski, are 'those conditions of social life without which no man can seek in general to be himself at his best.' Thus, firstly rights are necessary for the fullness of life. Secondly, rights imply recognition of certain basic needs of man. Thirdly, every individual is required to be aware of not only his rights but also to recognise the right of others. Therefore, any acceptable system of rights must be approved by society and the state.

Every right implies a corresponding obligation or duty. The individual's claim to rights is based on the fact that he shares a common life with others. Therefore, he must recognise equally the claims of others. If, for example, he expects the state to contribute towards the education of his children, as a right, then it will be his duty to contribute to the state revenue in the form of tax. In this individual has to respect the claim of others. If he has a right to speak, it is equally his duty to listen.

The rights are not created by the state. But at the same time they are not independent of the state. Some thinkers believe that the rights are prior to and independent of the state. But that is a wrong view. Rights, to be effective, have to be recognised by the state. Otherwise the harmonious relation between the individuals and the associations cannot be maintained. There should be a system of rights common to all. And that is possible only by state-recognition. It is the duty of the state to maintain and co-ordinate the rights of citizens.

The aim of state is to contribute its maximum to social welfare. This can be done only by maintaining an adequate and efficient system of rights. Thus the rights reflect the aim of the state and the goodness of the state. Rights give us a standard of measurement to judge the state. At Laski puts it a state is known by the rights it maintains.

It is necessary that the rights are to be not only recognised by the state but properly formulated and enforced by law. Otherwise the realisation of these rights by the individuals will be impossible. Therefore, it is the moral duty of the state to create an atmosphere which will promote the realisation of rights.

Rights are thus basic to good life. They arise from the fact that we live in society. It is necessary to have a system of rights which will express mutual harmony and co-operation among social beings. Rights are the means through which the fullest development of human personality is possible. The state is known, judged and justified by the system of rights it maintains.

Q. 6. Explain the nature of rights by discussing the different theories of Rights.

Ans. Nature of rights : The nature of rights is controversial and rather confusing to the student of political science. These rights are conceived in different ways by various thinkers according to the philosophies they accept. Some important theories of rights may be noted.

1) Theory of Natural Rights :

The concept of natural rights is the oldest theory. Hobbes, Locke and Rousseau give importance and definiteness to his theory. According to this theory rights are inherent in man. They are as much a part of his nature as the colour of the skin, of the power of locomotion." This theory of rights is the basis of the American and French declarations of rights. The authors of the American declarations believed that men are endowed by the creator with certain unalienable rights. The natural rights are summed up as liberty, property, security and resistance to oppression.

Natural rights according to the Sociological school are socially necessary forms of right, enforced by natural selection in the sphere of social relation. They are there because of social necessity.

Nature gives to individuals certain powers but these powers are converted into rights by the approval of the society and by recognition of the duties. Otherwise right without social approval or divorce from social obligation is a danger to social peace. Thomas Paine

says, natural rights are those which appertain to man in right of his existence. Of this kind are all intellectual rights or the rights of the mind, and also all those rights of acting as an individual for his own comfort and happiness which are not injurious to the natural rights of others." While making the rights thus inherent in the individual it is stressed that the welfare of society as a whole is to be the aim of the system rights. The theory makes the rights fundamental. But to deny the moral and legal basis is totally wrong.

(ii) Legal Theory of Rights :

This theory denies that the rights are inherent in man. Rights are created and maintained by the state. Thus rights are those that are permitted and enforced by the state. The state formulates, defines the scope and guarantees the enjoyment of rights. As such the individual has no rights against the State. State is the embodiment of the will of the people. Therefore, the individual cannot have any rights against the State.

This view is not acceptable to the pluralists. They do not admit that the state creates rights. State should recognise the rights. The state must give the individual all the conditions necessary for the development of the potentialities in him. To limit the individual to the rights allowed by the state is to restrict and destroy his personality. Rights are not created by law. The real source of the rights is justice. Rights according to Plametz must have a foundation of right as against wrong. In spite of the pluralists' criticism it is necessary that the state should enforce a system of rights. Without

legal support rights cannot be common to all, nor are they effective.

(iii) Historical Theory of Rights :

Rights are according to this theory the product of history. Custom is the main sanction and source of the rights. It is wrong to say that the rights are created by the State. They are prior to the state. The state cannot change the custom and the rights as well.

It is acceptable that some of the rights of man really find their origin in the primitive customs. But, if we depend upon these customs it is not possible to maintain a well organised system of rights. Society is dynamic and therefore customs and rights also change along with the changing circumstances. Therefore, it is quite necessary that the rights must be accepted in a uniform form and recognised by the state.

(iv) The Idealistic Theory of Rights :

This theory emphasis the idealistic aim of rights. According to the idealists rights are only external conditions essential to man's internal development. The maintenance of material conditions is absolutely essential for the development of human personality. Rights, therefore, must be limited and directed towards this end.

This theory recognises that rights arise in society. The man must look to the social good and thereby secure his own good. The fact that every right has a corresponding obligation is implied in this view. The individual rights are subordinated to the development of man's perfection. The right of self-development is the

important aspect of this theory. This is based on the moral and democratic attitude to life. Thereby the notion of the fundamental right of self-development is elevated to an abstract ideal. Here, this theory also does not stand on legal grounds. It accepts a higher ground, i. e. the moral ground. Therefore, it becomes very difficult to fix the standard of moral freedom.

(v) The Social Welfare Theory of rights: This theory denies that the rights are natural rights, customs and traditions must contribute to social welfare. As such rights are the conditions for social welfare. The claims of the individual are to be judged in the light of their contribution to social good. Therefore, rights have corresponding duties also. This is also known as the functional theory of rights as it emphasises the function of the individual along with his rights.

The social welfare theory is generally accepted. But the content of social welfare and its extent are not definite. Much harm has been done to the individual in the name of social good. Therefore, this theory, if coupled with the idealistic theory emphasises the development of the individual's personality, will give the proper meaning of the theory of rights.

In the light of the above discussion the general nature of rights may be summarised as below :

(a) Rights are fundamental to the progress of the human beings living in society.

(b) Rights are those that are accepted by society and recognised by the state.

(c) Rights must be formulated and enforced by the state. The state is known and judged by the system of rights it maintains.

(d) Rights are not absolute. They are limited to the extent of their contribution to social good.

(e) Rights are co-relative with functions. Every right has a duty corresponding.

(f) The purpose of the rights is to develop simultaneously the individuality and sociality of man. The interests of the individual and the society are to be harmonised and reconciled.

(g) The nature of the rights is also decided by their relation to the state. The question whether the individual has any rights against the state has been discussed for a long time by political thinkers. According to some state creates, formulates and enforces the rights. Therefore, the individual has no rights against the state. Even if we don't accept that the rights are created by the state it is still to be accepted that rights depend upon the state alone. Moreover any arbitrary government can be changed in a democracy and thereby the danger to the fundamental rights of man removed. Therefore, it is contended that the individual has no right to revolt against the state. Any changes that may be brought about by a revolution are always uncertain and many a time undesirable. Permanent social harmony is possible only through peaceful and constitutional method.

Q. 7. Set out some of the fundamental Rights.

Ans. Some Fundamental Rights:

The rights will better be understood if they are treated

with special reference to the various aspects of human personality. Every State in the modern world is trying to recognise a comprehensive list of fundamental rights. But, however, it is difficult to cover all the important fundamental rights. Moreover the importance of the rights depends upon our view of life. In the age of changing values it is difficult to fix importance. Therefore, those rights that are generally common and necessary to all persons are discussed with special reference to their practical application. Each right is estimated by its contribution to social welfare.

(1) Right to Life :

Undoubtedly right to life is a basic right. It is impossible to lead a civilised and happy life without any adequate safety to life. If an individual is under a constant fear then his personality will be stunted in growth. All the political thinkers belonging to all the schools of thought have unanimously upheld the fundamental right of individual to claim protection from the state. Therefore, it is the duty of the state to protect the individual's life. Any attempt on his life is considered as a crime and is to be punished. Moreover any injury to the individual is also considered as an insult to his personality,

The right to life does not give the individual the right to suicide. The individual is a unit of the society and as such he owes his existence to the society. He is, by killing himself, destroying a unit of society which is of potential value to society. Therefore, attempt to suicide is a crime. In the same way this right to life is

co-related with the duty of giving one's if necessary, say for the protection of society and the state. Since the end of life is something final and irreparable, the individual's right to suicide is denied. Even capital punishment is condemned on the same ground.

(2) Right to Work :

The right to life can be realised only if the individual has the right to work. Man can live by work alone. If the state fails to provide an opportunity to work the individual is deprived of his means of livelihood and thereby loses all incentive to life. This right is being recognised by most of the countries and providing employment is considered as responsibility of the state.

The right to work implies right to adequate wages and reasonable hours of work. If an individual has to live well he must get both wages and lesiure adequately. Regulation of wages and restriction of hours and several other factory reforms are indications of the state-recognition of this right to work. Similarly the unemployment, insurance and child welfare schemes also to be noted.

(3) Right to Education :

The right to education is again essential if the right to work is to be realised. Every individual has to educate himself and be prepared to work as well as to lead an enlightened civilised life. Without education there cannot be any development of individual's personality. He cannot contribute to the social good without adequate education. At the same time right to education does not mean an identical intellectual training for all citizens. The purpose of the compulsory education is to

give an equal opportunity for all to develop their personalities fully. No body should be denied the facilities required for him, to satisfy his thirst for knowledge. If this right to education is recognised by the state, then it will be the duty of the state to provide ample opportunities at minimum cost or even free.

(4) Right to Family :

Family is the basic unit of society. Therefore, every individual has a right to marry and establish the family. The protection of the family life, sanctity of the marriage and the safeguard of the individual's family status, all these are the duties of the State. Therefore, all the States are regulating the laws regarding marriage and inheritance. In the same way the relation between husband and wife is also regulated so that a healthy family life may be possible. The recent Indian Marriages Act is an instance of such regulation.

(5) Right of Property :

Property is considered as something fundamental which enables the individuals to secure security and fullness in life. It is a very important and necessary tool which equips men to develop and realise their moral aspect. Without private property there is no incentive to work. Private property also satisfies the instinct of man. Man is the instinct of acquisitiveness and it must be satisfied.

The right to property is the most controversial right in the modern world. The private property is regarded as the source of all the evils which we find in the present day society. The inequality of wealth and

income is the root cause of social unrest. Therefore, this right should be given to the individual. But, in consideration of the weighty arguments in favour of private property and its age long association with society and family, it is not possible to be away with private property. It has become an inseparable part of our life. But since the evil results of unrestricted right to property are also to be controlled, the individual is allowed to have that much property which is absolutely essential for the development of his personality. As everything else the ownership of property is to be justified in the light of its contribution to social good. The individual's have no right to hold property which would place them in a priveleged position. They must hold property as a trust. Moreover whatever property is allowed to be held must be earned by honest means. Taxation on surplus income, unearned income, progressive rate of income-tax and death duty-these are the indications of the limitations on the right to property.

(6) Right to Movement :

Right to movement of the individual not only in this own country but also in any part of the world is again essential for him to fully enjoy the above rights. For reasons of health, education occupation and property, the individual should be free to go and settle in or visit any country he likes. In his own country if his movement is restricted his life would be meaningless. To avoid the tyranny of government the individual is free from arrest without any reasonable cause. In this way right to liberty and movement are important for civilised persons. However, in case of national emergencies

and in the interest of the security and peace of society as a whole the state may impose reasonable restrictions.

(7) Freedom of Thought and expressions :

Freedom of thought and expression is quite basic for the progress of mankind. Men can exchange their views only through expression. Therefore, right to speak or write to criticising the actions of the government is also necessary. This is very important in democracy. This right is also very controversial. The individual should not go on inciting people to violence or an open rebellion. In the same way the right to expression is limited by decency. Slander, contempt, defamation and such other insulting and degrading forms of speech are considered as crime. In much the same way this freedom of expression is seriously limited during a war period. Some thinkers like Laski do not accept this. If the state is to get fullest co-operation of the individuals in a national emergency the individual must be free to express what he feels. But this view reveals the confusion of the ideal with the actual. In all societies there are men who may promote their own interests at the cost of society. Therefore, it is considered reasonable that the freedom of expression must be restricted during a war period. This does not undermine the importance of the freedom of expression in peace time. If democracy is to be a success and truly representative then this right must be respected.

(8) The Right to Association :

Right to form association and to work collectively

is a corollary of the right of freedom of expression. The opinions expressed by individuals have value and effect if only they are put to practice. This is possible only when they i. e. individuals holding similar views will form an association. Therefore, it is necessary that right to association must be recognised. Moreover according to the pluralists, associations are as important as the state itself. Here also the association is to be judged by its contribution to social welfare. In all matters of conflict the state is the final arbiter. Every association must be such as to promote social progress and is as such prohibited from acquiring the means which may endanger the state and society.

(9) Right to Conscience and Worship :

Every individual must obey his conscience : then only he can develop his personality. In the same way he should be free to believe in any religion which appeals to him and adopt and form worship. Religion and morality are considered normally to be outside the sphere of the state. The modern state is a secular state in the sense that all religions are of the same importance to the state. The state should not be partial to any one of the religions. In this sense India is a secular state and it is said in our constitution, "subject to public order, morality and health of all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propogate religion."

Much harm has been done in the name of religion to public life in the past, both in India and outside. Therefore it is at the same time felt necessary that all

religions must be peaceful and within constitutional limits. The religious association should not override the limits of the state and society. As against these considerations there are also states where organised religion is banned and also we find an instance of a theocratic state.

(10) Right to Citizenship :

To enable an individual to participate fully in the social life this right of citizenship is essential. Citizenship as defined by Laski consists in the contribution of one's inlitructed judgement to public good. Therefore, without a full right of citizenship an individual cannot make himself really useful to society. Right to citizenship is usually acquired by naturlisation. Unless an individual is proved by a court of law as criminal or an insane, he is allowed his full citizenship rights. He can vote, contest, hold office, apply for protection by the state. A citizen must also do his duties—obedience to law, honesty in public affairs and payment of taxes.

Q. 8. What are the safeguards of Right ?

Ans. Rights are necessary for the development of human personality and for bringing about fullest social harmony as well. Therefore it is quite necessary that there should be a well established system of rights for every civilised society and the same must be protected and enforced by the state. It is one thing to maintain a system of right or a formal list of rights on paper but it is quite another thing to create an atmosphere congenial to the realisation of these rights. Every individual should have the freedom to exercise his rights. If an individual is under restraint or constant fear it is not possible for him to fully realise the rights. Therefore

it is said that the successful working of a democracy depends upon the successful or effective maintenance of the rights. Moreover the individual has rights against the state in the sense that he is not to be oppressed by the tyrannical government. In the same way an individual is likely to be oppressed by social associations of bodies. In a democracy there is a danger of the majority oppressing the minorities. To avoid the tyranny of the majority and to enable the minorities fully develop and give them an opportunity to transform themselves into a majority, adequate safeguards are absolutely necessary.

The 'Most effective' safeguard is the incorporation of these rights in the written constitution of a country. This means that the individual has a significant place in the philosophy of the state. The state is not an end in itself but it is a means to achieve the welfare of the individuals. The rights if they are incorporated in the constitution and thus become a part of the constitution are a limit on the authority of the state. The state cannot enact laws against the rights. It cannot take away or abridge or infringe the fundamental rights. Moreover it is the duty of the state to enact further laws to promote the realisation of these rights. In countries like India where there are social barriers it is the duty of the government to remove these barriers and create an atmosphere suitable for the enjoyment of these rights. The rights are given full legal sanction and are made justiciable. Any infringement of these rights by any individual or association or government can be referred

to the court of law and redress sought. This is important for the rights to be effective. The incorporation of the rights in the fundamental law of the country, thus, gives confidence to the people. The rights are made real and effective. They are placed above the government and ordinary laws. Thus they acquire sanctity and are treated as sacred. It will be difficult for any government to go against the fundamental rights without losing the confidence of the people.

This constitutional device is dependent obviously on the nature of government we have. Even in the totalitarian states there is a comprehensive list of rights. But the individual has not any freedom to enjoy them. Therefore it is necessary that the country must be having a real democratic government; where a government can be taken to task if it dares to infringe the fundamental rights. This requires an able and independent judiciary. The judiciary should be established by constitution and should be largely independent of the executive, and the legislature. The authority of interpreting the rights, the law and declaring laws as valid or invalid belongs to the judiciary. In the same way the infringement of the rights by any individual association is also to be examined and decided in a court of law. Rights are based on justice and that must be made available to the people without any discretion. All citizens must be made considered equal before the law. Even the government is responsible to the judiciary in respect of fundamental rights.

The real spirit of democracy depends upon political

and civic consciousness of the people. Without this, democracy is not possible by mere legal or constitutional method. People should be educated and made aware of the importance of the fundamental rights. If they are ignorant or even indifferent any government or any association will behave in autocratic manner and that is a danger to human rights. People must always be vigilant and must resent even the slightest infringement of their duties towards the state and the society by obeying the laws and respecting the rights of others. The importance of enlightened citizenship cannot be exaggerated. It is the real foundation of a true, permanent and effective democracy.

Q. 9. What are the functions of the State ?

Or

"The political institution is the institution formally concerned with the maintenance of order in society."

Discuss.

Ans. (1) End in itself or not :

The opinions of political thinkers as regards the end or purpose of the State can be broadly classified under two groups. One view is that the State is an end in itself and there is nothing higher than the State. Another view is that the State is just a means which enables the individuals to attain their ends.

Views which emphasise the importance of the State may be briefly examined. The belief that the State is the highest aim of human life and therefore an end in itself was stated by Plato and Aristotle. They maintained

that by nature man was a political animal and the best of life was possible only through the State. The State is real and more permanent than the individual. The State, therefore, has a comprehensive share including all aspects of human life. The same view was accepted and strongly supported by the idealist philosophers. They maintain that the State is a natural organism and the highest expression of the general will. They believed the State was a real person and has distinct will. Hegel especially glorified the sovereignty of the State totally ignoring the value of the individual. Tritsche, who viewed the State as an end itself regarded it as the highest thing in the eternal society of men. This view has been applied by the totalitarian States that claim their foundations on the organic concept of the State. The utilitarians who aimed at the greatest good of the greatest number emphasised individual liberty but at the same time they tended to consider the State as an effective medium through which the ground for collective action through the State. The same view was shared by the State socialists. They further viewed the State in its international aspect but still their doctrines have supported the increasing importance of the State. They emphasised collective responsibility and extensive State action. The State organised under the extreme type of socialism is important and all-powerful.

The view that the State is just a means to the realisation of human welfare is also supported with equal strength. The criticisms levelled against the state are of varying degree. In the middle ages of the supremacy of the church was held and state was considered as

necessary evil. The revolution of the 18th and 19th centuries viewed the state as a human contrivance and they placed the emphasis on the individual freedom and natural rights. The individualists considered the state as necessarily an evil and supported the full freedom of the individual as expressed in Laissez-Faire. They opposed the expansion of the state functions and the logical conclusion of extreme individualism is anarchy. The anarchists argue that as men become more and more rational and improve their institutions the need for the state and the scope of its authority would diminish. The modern individualism also emphasises individual freedom; the group rather than the stray individual is the basis of society. The pluralists give maximum importance, to the association and maintain that the state is just an association of human beings, as such its duty is to promote the social welfare. The internationalists attack the state sovereignty and favour an organisation having the comprehensive share co-extensive with the whole world.

By a careful consideration of both the views it is seen that both of them are one-sided. It is not proper to say that the state is an end in itself and thereby ignore the reality of the individual. It is equally wrong to maintain the individual liberty and brush aside the importance of the state. It is to be realised that the state is a human institution with moral basis and the function of promoting human welfare. It is not to be regarded as just a contrivance or a mere aggregate of individuals. If it is to be an effective means to human welfare we must regard its importance and unity. The state is no doubt means to the end of human welfare. If the end is to

be realised the means also must be perfect and of equal importance. Otherwise if we regard the state as something trivial, the purpose will be defeated. In the same way the individual worth and dignity must be respected. In the name of the general will the individual will or the personality cannot be ignored. What is required is a harmony of interests. The individual has his own interests but they are not in conflict with the social interests. The limitation on the individual liberty with a view to bring about maximum social harmony is justified. In the same way the state should seek guidance and advice from various voluntary groups or association in society.

(2) Various Ends of State :

Aristotle said that the state exists for the sake of life and continues to exist for good life. So also John Locke stated that the end of Government is for the good of mankind. Adam Smith declared that the state has three great purposes of protection of property and life of the people, of maintaining justice and safety from external aggression. The German writer Holtzendorff has maintained that the state has three ends : one is the development of the natural power, second is maintenance of the individual liberty and third is the promotion of social progress and the civilisation of the people by educating them. Bluntschli says that the direct end of the state is the development of the national strength and perfection of national life. The indirect end consists in the maintenance of freedom and security of individual. The aim of the state should be the promotion of general welfare but he points out, because of the general disagreement about the nature and content of welfare state assumes absolute authority.

Burgess gives the ends in an historical order as below, 'first the organisation of government and of liberty so as to give the highest possible power to the government consistent with the highest possible freedom to the individual; second the national genius of different states may be developed and perfected and made objective in customs, laws and institutions and the third the world civilisation may be surveyed upon all sides, mapped out, traversed and made known and realised.' Garner also stated three ends : (1) maintenance of peace, order, security and justice. (2) maintenance of common welfare and promotion of national progress, especially in fields which are beyond the abilities of the individuals. (3) the ultimate and the highest end of the state is the promotion of the civilisation at large.

The ends of the State are stated in a more realistic way by writers like Laski, who uphold the functional aspect of the State. Their view is seen in their emphasis on the functions of the State. The State is an organisation, according to Laski, for enabling the mass of men to realise social good on the largest possible scale. The State does not set out to compass the whole range of human activity. The state has power because it has duties. A pragmatic test is applied to the theory of the state. The state is judged by what it does in practice. The state should enable the men to realise the best that is in themselves.

It is very difficult to state the ends of the state in precise terms. However, the most acceptable statement of the ends of the state is given in the preamble to the

constitution of India. According to that, the ends of the state is to secure to all the citizens :

Justice, social, economic and political;

Liberty of thought, expression, belief, and worship;

*Equality of the status and opportunity; and to promote
them all*

*Fraternity assuring the dignity of the individual and the
unity of the Nation.*

The above statement of the ends of the state sums up, as Barker points out, the most acceptable theory of state and society.

(3) Function of the State :

The function of the state depends upon the ends of the state. The state has functions which attempt and help to realise the end. However, inspite of the diverse views regarding the purpose of the state it is agreed that the state has certain functions which are acceptable to all thinkers. Some of them are essential to the state. The state as a power must be established. At the same time it is the duty of the state to recognise the individual rights. Of the essential functions, the relation of the state to state, of state to individuals and of individuals to individual, is the basis. The state is considered as a power and therefore its military strength, system of taxation and maintenance of order and security are essential. These functions emphasise the power aspect of the state. Administration of justices system of right, and adequate protection of life, liberty and property of the individuals, all these emphasise the state of justice.

In addition to these essential functions, there are certain functions assigned to the state. These are consi-

dered as optional in the sense that they do not originate in the strict or the limited theory of the state. If we accept the role of the state, as a public service corporation, then it will be the function of the state to promote general welfare in its moral, intellectual, social and economic aspects. The functions relating to promotion of human progress are either socialistic or non-socialistic. Socialistic functions cannot be clearly differentiated from non-socialistic activities. Socialist i. e., functions include such activities as could or would be exercised by private initiative but which the state may take over to prevent certain evils that may result from private control. The state in the modern period tends to control all the basic resources of men. The basic industries and the general development are guided by the state. In addition several reforms regarding the labour or the oppressed classes or in the field of education and training are also undertaken by the state. The non-socialistic activities include the care of the poor, maintenance of sanitation, health and such other items of common welfare. The purpose of these is to improve the environment and thus create an atmosphere favourable to the promotion of general welfare. All function like the postal service, transport of utilities, all these belong to this group.

In addition to this positive views there is also a negative view of the state-function which holds that certain things the state should not do. The state should not, for example, interfere with the moral standard of the people. In the same way are, literature, religion, custom, and manners—all those which reflect the spirit of the living culture, as MacIver puts it, are beyond the

scope of the state. But idealists like Green think that the state should try to remove all hindrances and thus enable the individual to develop his morality. Since the standards of morality cannot be rigidly exercised, the state is to maintain a perfect balance between legal and moral sense.

Q. 10. Explain and justify political obligation.

Or

'The life of the community is in danger when the Government extends beyond a certain range'. Discuss.

Ans. It is a historical phenomena that many people explain the obedience of many to the few has been the main problem of political thinkers since the time of Plato and Aristotle. Several views have been expressed from different points based on human nature, necessity, utility and fear. It is necessary, to understand the true grounds of political obligation, these views must be briefly examined.

Men obey state for the simple reason that they gain by obeying it. Men are aware that state contributes to their welfare. Certain conditions of social life are necessary for the realisation of the personality of the individual. Every one is aware that the conditions can be created and maintained by the state alone. Aristotle maintained that the state continues to exist for good life. Therefore men obey state because they profit by obedience. Thinkers like Hobbes explain obedience as the result of fear. State is based on force and uses coercive force. Disobedience to state is met with punishment. Therefore, people obey state, because they know that disobedience gets punishment. This is not accepted by many. Coercive

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force is an essential characteristic of the state but it is not the basis of the state. Imitation, rational self interest, inertia, sympathy, herd-instinct all these complex factors result in obedience to the state. T. H. Green, the famous English idealist maintains that the true ground or justification for political obedience is the moral obligation. An individual has the moral end of self realisation. A self is free when it can fully realise itself. Individual self-realisation is possible, when there is full freedom. But, no man can live for and by himself alone. Self-realisation is possible, therefore, only in society. Each individual, therefore, wills, along with his own self realisation a common good. This common good willed by members of the society. It represents the rational basis of society, Common good is the moral end of the state. The rational basis of the state is therefore will and not the force. Obedience to the state in this context is a moral obligation. Political obligation differs from slavery in the sense that it is a voluntary moral obligation. The society represents "the common consciousness of a common end." This consciousness creates rights. It also creates sovereign power to enable the individuals to realise those rights. Therefore, the individual is morally obliged to obey the state in his own interest, i. e. self-realisation. If the state is tending to go against this moral aim the individual has not only the right but also the duty of resisting the state. This right of resistance to the state is however seriously limited.

While agreeing with all these rational explanations of political obedience the modern view is based on the nature of human beings. As Laski suggests the state, as it was and

is, has found the roots of allegiance in all the complex facts of human nature. This nature is mixture of impulses and reason. The satisfaction of man's primary wants involves associated life; and associated life implies necessity of government. "The activities of a civilised community are too complex and too manifold to be left to the blind regulation of impulse; and even if each man could be relied upon to act consistently in terms of intelligence, there would be need for a customary standard by which the society in its organised form agreed to differentiate right from the wrong." Another sociologist Duguit explain political obligation as a form of social service. Political obligation is dictated by social necessities and is not due to contract, utility or coercion. The general tendency in recent times has been to find sanction for political obligation in racial, economic and psychological impulses rather than to rely on philosophic rationalisation.

It is also contended that political obedience is full of dangers. It kills the individual's thinking power. It makes the governments-tyrants. The moral aim of the state is lost and the rulers will acquire the habit of using force without any reasonable ground. The opportunity for maintaining liberty and realising rights will be strictly limited. Without eternal vigilance, criticism and occasional protests, the individual will loose all political consciousness. No progress, no democracy, no self realisation is possible without liberty and political consciousness. Therefore political obligation is criticised as something inimical to the realisation of the individual personality. The individual has therefore an inherent

right of resistance to the state. Obedience should not be habitual but rational.

The individual's right of resistance is not absolute. It is conditioned as all other rights are. Firstly, the state itself is required to maintain and safeguard the rights. Therefore, so long as the state continues to function on reasonable grounds there can be no rights against the state. The delay in achieving the objects is not considered as a sufficient ground for resistance. Secondly, the individual must have reasonable ground to show that the changes proposed by him are decidedly better than those proposed by the state. Thirdly, if at all he wants any changes either in legislation or reforms he must get it through constitutional means. Only when he is sure of his moral grounds and if all the constitutional methods fail and if again he is supported by a considerable number of people then only he can resist the state. According to Burke the state must be viewed as a partnership in all science, a partnership in all art, a partnership in every virtue and in all perfection." Therefore, resistance to the state should be treated as the medicine of the constitution and not its daily bread. This is a necessary caution because while the conscientious individual may be motivated by the highest moral purpose, his followers may not be of the same standard. It is often true that the advantages gained by resisting the state are not worth the loss created by the injury to the habit of obedience. The people must have the habit of obedience and obedience must be regarded as a moral obligation. Otherwise the social peace is always in danger.

Q. 1. Discuss the characteristics of the State and distinguish it from (i) Government and (ii) Society.

(See Q. 1)

Q. 2. Trace the evolution of State. (K. U. 1959)

Or

Examine the forces which were responsible for the evolution of state.

(See Q. 2)

Q. 3. What do you understand by rights? Point out the value of rights in the development of the regulative organization.

(See Q. 3)

Q. 4. What are the functions of the state?

Or

'The political institution is the institution formally concerned with the maintenance of order in society.'
Discuss.

(See Q. 4)

Q. 5. Explain and justify political obligation.

Or

'The life of the community is in danger when the Government extends beyond a certain range'.
Discuss. (B. U. 1959)

(See Q. 5)

Q. 6. Bring out the role of the state in relation to society mine. (P. U. 1958)

(See Q. 1)

Q. 7. Discuss the chief characteristics of the state and examine its development.

(K. U. 1957)

(See Q. 1 & 2)

Q. 8. Explain the characteristic of the state and the sociological conception of the rise of the state.

(K. U. 1959)

(See Q. 1)

Q. 9. Describe the characteristics of the state and examine the forces which were responsible for the evolution of the state. (K. U. 1955)

(See Q. 1 and 2)

CHAPTER VII

THE EVOLUTION OF SOCIETY AND THE LAW OF SOCIAL EVOLUTION

Q. 1. Explain fully the meaning of social evolution.

Ans. Anyone who reads history will no doubt be impressed by the changefulness of social conditions. As is evident, manners and morals, customs and codes are in a continuous flux. But an inquisitive mind is not satisfied with a mere record of change. For there must be something permanent which alone can change; Beneath the flux of social changes must be discerned a law. A student of sociology must ask whether the social changes imply a law according which they can be explained. Of course, if we take a generation or two, a century or two, the changes may appear as mere changes. But we consider the greater drama, the movement of civilization we can not escape idea that development is taking place and as such our mind thinks of progress. Is there any principle that is unfolding itself in this drama of human civilization? To seek to answer this question is to seek the meaning of social evolution.'

Evolution literally means an opening-out or a process of unfolding. It implies the emergence of characteristics at first hidden or obscured. Evolution means more than growth. 'Evolution implies passing from simple to complex. The germ cell out of which the organism evolves appears to be simple because we can not know before-hand all this complex characters. These characters are revealed to us as the organism grows. Certain complexities have

no evolutionary character. For instance, the complexity which cancer adds to the body can not be regarded as an evolutionary character".

"Evolution means the realization of a nature by internal process". The lump of clay out of which a sculptor makes out an idol, does not evolve. It is moulded by an external process. When a seed grows into a tree it is the fulfilment of inner nature. 'Evolution is the fulfilment within an environment of an imminent nature of life. 'When the process is complete we understand the true nature of a thing.' The earlier stages lead up to the later stage in which the 'thing is more fully itself.' Evolution is realization of what a thing seeks to be.

"The analogy of an organism is not very adequate because we can know the maturity of an organism but we do not know of the maturity of society. All that we can do is to take a survey of the changes through which society passes and try to understand thereby the meaning of society and if we find that this meaning is better fulfilled through the various changes of society we may then say that that is the evolution of society. All change is in time and as such evolution implies a time-process." But we should not merely assume that every process of change is evolutionary. Society may move back towards barbarism or may move forward towards, civilizations. "If we survey the coming into being the rise and decay of the great civilizations we may discern an inner process of decay, a loss of strength and purpose a failure of life itself. Such reflections lead some to look upon society

as an organism which is born, which grows and dies in the end. But it seems that such reflections are based on an unsound analogy. In communities, life does not become extinct. New life succeeds old life and there is no reason why the new life also should fail." Peoples do not die like individuals, the past splendour. In short though there is no sameness in social life, but there is continuity.

We have therefore to ask, by what signs in this change of social life can be discerned the forward movement of evolution? "As in the case of the growth of the individual it is the spiritual growth that gives meaning to his life, so also in case of social evolution it is in the growth of a kind of life that we can find the criterion of social evolution. Strictly speaking life grows, increases, it grows fuller and intenser. Only forms evolve and their evolutive means their opening out, their differentiation in response to the growing demands of life. Life increases in the strength and clarity and breadth of its purpose. As the purposes of men grow the social structure within which they are realized changes in accord with these-and that is the meaning of evolution."

Q. 2. Set out the characteristics of higher stages of civilization.

Ans. One who has witnessed the great human drama with some keen interest will not fail to be impressed by the characteristics of higher stages of civilization. These characteristics reveal the growth of purposive activity. We discover there in the growth of social traits. "An analogy of the change from childhood to adulthood will

be pertinent here. The adult enters into a far wider and free range of social relations than the child. He has a greater variety of interests. He has more of cultural interests. He is more self-determining, an autonomous centre of rights and responsibilities. He is more conscious of his personality within a world of personalities. He understands and appreciates other with a kind of clearer perception. The same is the case of society in evolution."

If we look back to the lower races, such as that of Bushmen, Hottentots, we observe the same contrasts. The circle of their communities is small, their interests are few and circumscribed. They have no understanding and appreciation of their relations with people outside. They are used to practices such as torture and other forms of cruelties which show a lack of understanding of the personalities of others. Customs and traditions rule over them. Their belief are childish. their faiths are elementary. If they are pushed out of their grooves they lose self-restraint and self-reliance. In short they fail miserably whenever they are called upon to adjust themselves to new conditions. Their life lacks diversity; and purposes which animate their life are simple and external.

It is the presence of all the foregoing conditions of life which are absent in primitive men that make for the characteristics of the higher stage of civilization. "The distinguishing characteristic of the higher stage of civilization is the liberation of personality within society. Individual personality more freely related itself to and cooperates with that of others. Order becomes a condition of liberty. Again liberty is based on more conscious

common will and less on an institutional acceptance of tradition. There is more and more of inward sense of responsibility. Personality is supposed to have intrinsic value."

In other words, caste is absent; opportunities are widened, women are less disqualified because of sex. The poor are less dishonoured and disfranchised because of their origin. "At the higher stages of civilization life and health are more esteemed and guarded. Men are less enslaved by primary wants and they pursue higher and wider interests."

The more evolved society will have a wider range. Common life will extend farther. More numerous association coordinated with one another will arise and will satisfy through the medium of cooperation various interests. Despotism and arbitrary subjection will give place to an order based upon common will. "Force will become less effective and less important. The bond of citizenship will strengthen. The likeness of all men will be the basis of order. Diversity will increase with the liberation of individuality." These in short are the characteristics of the higher stages of civilization.

UNIVERSITY QUESTIONS

Q. 1. Discuss MacIver's concept of social evolution. (B. U. 1958) (See Q. 1)

Q. 2. Explain fully the meaning of social evolution. (See Q. 2)

Q. 3. Set out the characteristics of higher stage of civilization. (See Q. 2)

CHAPTER VIII

PRIMITIVE CULTURE AND TYPES OF SOCIETY

Q. 1. Discuss kinship as the basis of social union.

Ans. By examining the general character of the social union one would come to the conclusion that the broadest distinction between different forms of human society, ultimately turns on the nature of the social bond itself. By social bond we mean the tie which keeps the members of a society together while separating them in a greater or less degree from the rest of the world. This bond however need not be either single or simple. Because the motives which make men live and act together are diverse. But among the conditions which keep society at one and maintain its constitution in vigour certain leading forces may be distinguished and different stages of the development of society one or the other of these forces preponderates over the remainder and gives its character to the society as a whole. One of these forces which gives its character to the society as a whole is the *principle of kinship*.

The sociological studies at once reveal that the primitive and savage society appears to rest on the principle of kinship. Thus one form of social union which may be called natural and universal is the relationship of mother and child. But the children when they grow up need partners and they seek these partners outside the circle of their own parents, brothers or sisters. The simplest form of social organization is two or more families living together.

but constantly united by cross ties of intermarriage. If the group is endogamous it is likely to remain compact and exclusive and some societies hardly advance beyond this stage. Thus a handful of families which must in turn be united by countless ramifications of intermarriage, occupy in common a jungle-tract or a bush now camping together, now separating as the need of food determines. The group consists of not more than ten or dozen families.

At this stage whatever governmental authority there is seems to be vested in the elders and thus becomes a domestic authority of the elders, which depends on the personal qualities of the elders. Here there is neither government nor law in the sense of an impersonal system. On the contrary the ties kinship are society.

However, such case of extreme isolation is rare and very primitive. Society soon crosses the limits of an enlarged family. In this second stage, the groups intermarry and foster a form of larger and looser unity. The rules of marriage at first based on blood relationship are extended beyond it and we get in the germanical form the system of marriage classes. At this stage, instead enlarged family, *kindred* is the nucleus of a wider but much looser organization generally styled as a *tribe*. The effective basis of this some what wider union is still intermarriage. This group may indeed, through the working of the rules of kinship, become wholly exogamous. The whole tribe is divided into two *moieties* which are exogamous, that is to say, people must marry outside their own moiety. These moieties are

again divided into subclasses and the sub-classes into totems. The moiety and the totem divisions go by mother right, i. e. they are inherited through the mother. The magical bond of totemism and the practice of intermarriage connected with it constitute the stand of connection holding the distinct local groups together.

The local group is based on near kinship and maintained by descent from parent to child and the wider unity the tribe is kept in close relationship by intermarriage. These appear to be the typical elements in early society.

The kindred grow in numbers, intermarry with others and so form a tribal union which while preserving the structure of an enlarged family accentuates the powers of the head. It then corresponds to what we generally describe as *clan*. In most of the clans, the kinship is based on "father-right" according to which the child inherits its father's name and status. The government rests on the eldest ascendant. A man and his wife, their sons with their wives, their grand-children and great-grandchildren, may dwell together or near at hand, all ruled by the common progenitor. This is the familiar patriarchy of Genesis. The clan-structure can also be built upon mother right, but it tends to be more complex and less compact. The clan whether maternal or paternal has certain characteristic features. The clan owns all the land which its members occupy. The men who marry into a clan can not touch the property of their wives without the consent of her family. There is collective responsibility for any misdeed. As to the nature of

government of the clan it varied according to the powers of the head and the mode of his appointment.

In relation to a more developed system of kinship, however, its other effects become important. The bond that unites separate clans, mars the unity of family itself. This is apparent where exogamy is based on totemism. The totem bond some times cut clean across the family and the local divisions.

In early society, the principle of kinship does not seem to be as rigid in practice as it in theory. It admits of an element of fiction, since the inclusion of strangers and slaves, makes the community of blood in part at least imaginary. But in the primitive society an adopted son could fill the place of a real son. But though he is not really bound by the blood-tie the fiction constitutes him as one of the family and that itself shows how strong the blood tie was. This observation is further strengthened by the evidence of the family worship, the funeral feast to the dead kindred. Only the actual kin or such as duly constituted by formality and ceremonials could take part in such functions. Hence the fear of ghosts. Hence again the duty of maintaining family succession. However wider may be the group there is always a certain bond between its members resting on real or supposed kinship. The paternal clan is the starting point in the development of all civilized races, Aryan, Semitic, and Mongol, and has left its marks deep in the life of the great nations which have arisen out of it.

Q. 2. Discuss the principle of authority as the bond of social union.

Ans. The blood-bond as the basis of social union is suitable to small societies. It is true that as the small societies widen out into broader organizations; many clans form a tribal union; a number of communes form a district and perhaps own a common chief. In such type of organization something more than the semi-instinctive social forces begin to come into play. However, these wider associations are loosely connected. "The living energy remains with the small concentrated unit." The larger aggregation are built into compact societies by the most direct method of forcible subjection of the members to a single chief of a ruling class.

In the primitive tribe the power of the chief is seldom great or even assured. "In the commune, the headman is little more than a chairman of the folk-moot." But when the people start on a career of conquest they themselves must be disciplined and they need the war-chief with unlimited powers. The war-chief surrounds himself with his followers who attach themselves to his fortune and help prolonging his absolute authority indefinitely. The captives again are made to serve for the favourites of the war-chief on the one hand create classes within the society on the other. All the great civilization that arose on the soil of Egypt, Babylonia, Mexico and Peru seem to have gone through this stage of development. But it should be noted that the system of despotism arises and finds its extreme development among the people in barbaric stage. In West Africa for instance, the king is absolute master of the persons and property of every one of his subjects. He can put any,

one from his subjects to death at pleasure, any man may be his slave, any woman taken to his harem.

The monarch is politically exalted because of the growth of certain religious conceptions. King is considered as sacred. Finally, he becomes taboo and full of danger to his subjects that he has to be secluded and he slowly becomes a puppet in the hands of his priests. Where religion is too advanced, the king is deified. This gave rise to theory of the divine right and its consequence that the king can do no wrong.

However, absolute may be the power of the king it is always limited by his personal limitations. The personal factor of judging things or overseeing or underseeing or correctly seeing will definitely determine the exercise of his powers. Besides as the territory belonging to the king goes on extending his direct and real influence diminishes inversely. It is the man on the spot who rules and has a better judgement of the situation. He is even in a stronger position than the king. The man on the spot thus acquires much practical independence and often succeeds in making his position hereditary. And thus a feudal system replace absolute monarchy.

The political history is largely made up of the conflict between the central and the local authority. He governs his people through the officials or nobles who are dependent on his favour. But in doing so he reduces himself to the position of being merely the first in the rank in an order of practically equal and independent nobles. The natural tendency of such despotic organization

is upon the whole to depress the condition of the masses. They may create slave classes, castes or other forms of serfdom. All these forms of class subordination should be reckoned as expressions of the despotic principle in social organization. The whole social structure is infused with the dominating influence of the authority. The duties of different rulers vary differently. The feudal monarchy is formed by hierarchy of the government class. But the feudal monarchy is supplanted by empires which are formed by the aggregation of kingdoms overstepping national boundaries exhibiting varying degrees of unity and of local freedom. As to the nature of Government, the conception of a moral duty towards the ruled people develops in proportion to the unity achieved but throughout law is based on authority and the social system on the subordination of class. For this religious sanction is found. The social union based on the principle of authority has served to advance and expand cultures and improvements in the arts of life. But at the same time it is this very type of social union which has tried not only to create but also deeper the distinction between man and man.

Q. 3. Discuss the principles of citizenship as the bond of social union.

Ans. A paternal government, a benevolent dictatorship is not the last word of civilized society. In the first stage the kinship kept the society together, in the second stage it was the force transmitted in authority, that kept the social union. But in the evolution of social organization we reach a third and an important stage

where the principle of citizenship embodying personal rights and common good serves as the bond of social union.

Under this progressive form of social organization the relation between the government and the governed is greatly changed. Government is not considered as the source of unquestioned and an absolute authority, but is conceived as a function which certain individuals are delegated to perform as servants, 'ministers' of the public as a whole. The laws, or the acts of the executive are not so many decrees or commands issued by the superior authority and to be obeyed by inferior subjects. They are the expressions of the resolves of the people themselves. Under this new bond of social union, "the subjects of government have become citizens of the state and the citizen has rights which are no less important than the duties." These rights of citizens hold good against the government as much as they hold good against any citizen. This the bond of citizenship ushers in an era of the rule of law, and subjects its own 'officers to this impersonal sovereign'.

It may be observed in this connection that in the social union which rests on the bond of citizenship the government rests not so much on the authority of the superior as on the consent of the bulk of its members. The enforcement of the law is the compulsory but the laws are not arbitrary nor are they enforced violently. The laws come from the people and are not imposed on them. This however does not mean that the earlier tribe where in the law was the will of the tribesmen is being

accepted as the idea of 'liberty.' Liberty in modern society is founded on the concept of personal rights. The antiquity knew no such personal rights. The individual under the clan or tribe had no existence. Under the social union based on the bond of citizenship an individual under the clan or tribe had no existence. Under the social union based on the bond of citizenship an individual is a responsible agent. He and no one else is punished if he does wrong. In a word the state recognizes the claims of human personality as community nor the monarchy can afford to do. The state exists for a common good, but its function is to maintain private rights.

"The general character of the state, then, is that of a community whose structure and character depend on the goodwill of the bulk of its members, and whose welfare rests accordingly on their loyalty and public feeling, while it is for them the source and guarantee of the free exercise of their rights as citizens. Thus a citizen is a fully responsible agent with assignable rights and duties as members of a community."

The idea of citizenship as the basis of social union has taken different form at different times. Thus for instance we find the concept of civic rights as a basis of a city-state in Ancient Greece and Italy. We find the same on a larger scale in the country-state of modern world. The law in the Greek city-state expressed not the will of any superior but a moral authority freely recognized by freemen and equally binding on the ruler and the ruled. Aristotle defined a good citizen 'as the

man who could both rule and be ruled with a view of life at its best." Under the system public institutions offered a greater scope for individual initiative.

The modern state does not depend on forcible control but on the assent of the great bulk of the governed. Its principle however is not always consistently carried through.

The future of the state is bound up with Internationalism. We may therefore conclude by saying that from the principle of citizenship as the bond of social union sprang the city-state and the country-state. And we are now on our way to world-state. For we are already thinking in terms of one-world-state. Yet it remains an ideal. However, the stage of social union based on citizenship is a distinct advance in the scale of social evolution since it propounds the ideal of personal rights and the common good.

Q. 4. What is culture ? Describe the characteristic features of primitive culture.

Ans. The popular usage of the term culture is not the technically correct one. In popular parlance, culture is used to denote either refinement such as precise knowledge of etiquette and the studied avoidance of slang or acquaintance with and appreciation of the so-called finer things of life. We may however attempt a more completed definition of culture as follows:- 'Culture included more than the idealized way of knowledge, practice and belief. Culture also includes, artcrafts, man-made physical objects such as tools, buildings, roads mean of transportation, and the like.' Culture

may thus be defined as "the socially transmitted system of idealized way of knowledge, practice and belief, along with the aircrafts that knowledge and practice produce and maintain-as the realm of final valuations points out that 'culture is the realm of final valuations and human beings must interpret the whole world, including their own devices; techniques and power in the light of evaluations.'

Primitive societies are small, homogenous, and relatively isolated. As such there is a narrow range of variation in their outlook, experience, and activity.

Firstly, primitive culture does include specialization however rudimentary it may be. In all times and places, different tasks and different degrees of authority assigned according to sex age and kinship. Men seem to dominate over women. Primitive culture recognizes, infancy, childhood, adolescence, maturity and old age as a series of transitions in activity and authority. However, the feature of the primitive culture is that the division of labour in the primitive society is rudimentary. All mature men and women are expected to be reasonably proficient at the tasks appropriate to their sex. In extremely simple cultures such as that of most Eskimo villages, all men are hunters and fishermen. On the other hand, where the margin of subsistence is not so close, and the range of choice a little wider, some men may, specialize in canoe (a little boat) making and barter their surplus with fishermen specialists. Shamans are often recognized functionaries who combine the activities of priest and physician.

Secondly, personal relationships are governed largely by paired statutes within the family. Some cultures restrict such rules to the immediate family of husband wife and offspring; other cultures extend those rules across lines of blood and affinal kinship in a bewildering maze which covers an entire tribe, all of whom believe that they are descended from a common totemic ancestor, such as tree of wolf.

Thirdly, in primitive society, the authority is never evenly divided. Family or clan heads assign tasks and settle most inter-family disputes according to customary law. Often, a village or a tribal council settle disputes according to customary morality. Tribes are sometimes ruled by a chief and if the society is scattered over a large area it may be governed by a king.

The total primitive way of life is a consistent whole, known to all, directly experienced by all. Each individual is closely bound up.

Fourthly, the law and the government in the primitive show a total disregard of individual personality. If in some primitive societies we discover liberty, it is not to be found in the sense in which we understand it. In the primitive society individual has no existence.

Finally, social control, through gossip, rumour, ridicule and witchcraft seem to be most effective. And it is a distinct characteristic of Primitive culture. The behaviour of the veterans is readily observable to the village as a whole their actions were discussed in the kiva and curing house societies. The well defined groups seem to be capable of exerting pressure.

Sixthly, institutions are much more unified with one another in primitive culture. They show "primitive fusion" as MacIver puts. There is no separate agency such as the school, no separate specialists, such as teachers, to educate the young. Nor is there a specialized body of knowledge distinct from the round of daily life. All adults in an informal way transmit the beliefs and practices of their culture to the next generation. There is an immediate connection between teaching and practice. Older males teach a Manus boy to spear fish in a sheltered inlet and not in a class-room. Education in primitive culture seems to have "functional immediacy."

Finally, the ends and means of living are woven tightly together. Religion and making a living are not distinct, but they are one. "Prayers to the tribal gods are voided while the seed is planted, as the hunting party prepares to enter the bush." The family and economic endeavour are one. These are then some of the main characteristic features of the primitive culture.

Q. 5. Make a classification of primitive people for the purpose of social investigation.

Ans. The problem of classifying peoples in accordance with their cultural and intellectual equipment lead to two distinct types viz. the uncivilized and the civilized. However the problem is made difficult in view of the fact that there are no authentic records of the primitive people. Nor do they speak for themselves. Even in case of the surviving backward and tribal people the means of communicating thoughts are defective. They do not freely express themselves. For all these reasons,

our knowledge of these people is, and must be in the main an intellectual construction of our own. From the point of view of the student of sociology the position is still more difficult construction of our own. From the point of view of the student of sociology the position is still more difficult because these primitive people are numerous and present a bewildering variety of types curiously intermingled. The primitive people have no history. Sometimes, marked difference is shown by the neighbouring people so as baffle any attempt at generalization. But however difficult it may be, we do need some kind of classification which will enable us to recognize them in groups.

For the classification of simpler people we require, some external marks which are easily varifiable. We can find these external marks "in the nature and degree of the control over the environment" shown by the industrial arts. It may not be a complete basis of exhaustive classification. But it will guide us properly.

The simplest method of classifying people is to begin with their method of obtaining food. We may supplement it with their dwellings, clothing, implements, weapons, industry, trade and commerce.

With regard to the classification on the basis of food-getting, we have first, the *Hunters and Gatherers*. In this stage people seems to live on the raw products of the earth, largely by gathering fruits, berries, roots or accorans, and also by hunting and trapping wild animals and by fishing. There is no agriculture at this stage and no domestic animals but the dog and in some higher

stages, the horse and the reindeer. These people are classified as Hunters into two further types : *The lower Hunters* : who in general live largely by gathering and have no substantial dwellings; no spinning, weaving or pottery, and no domestic animal but dog. The other type is that of *Higher Hunters* : who lived more by hunting proper or by fishing and have some sort of the arts mentioned above. The highest of the class are the fishing peoples of the West Coast of America, who in general culture almost a class by themselves.

Agriculture is in the lowest stage combined with hunting and gathering. The food supplied by agriculture is very little and so the nomadic habits of hunting and gathering continue. The ground is tilled only while its fertility lasts. After one or two crops are taken a new clearing is made for which a new encampment is required. From, this we distinguish a *second stage agriculture* : When it becomes the main and regular source of food supply.

During the third stage, in addition to agriculture other arts and industries are developed and trade begins to play a regular part in the supply of necessities. Here a larger cattle is maintained and oxen are used for farming. Their dwellings take a more definite shape and its handicrafts and its commercial developments are noticeable.

Pasture may be regarded partly as an alternative and partly a supplement to agriculture. There are two types here, one the lower pastoral stage and the higher pastoral stage. In the lower pastoral stage there is no agriculture and in the higher pastoral stage, though agriculture

generally exists it assumes a secondary position to trade and industrial arts.

Thus emerges out the settled agricultural people practising irrigation, using the plough having draught oxen and other cattle, acquainted with bronze or iron, copper and gold, having substantial houses of timber of sun-dried bricks, spinning and weaving their own textiles and making their own pottery.

Q. 6. Distinguish between family and clan and state the function of clan.

Ans. The clan and the family both restore a blood-tie which in both cases be extended by adoption. The important difference between the clan and the family is that the clan counts relatives on either the father's or the mother's side while the family includes both presents. The clan as distinguished from the family includes only the parents and children.

Secondly, the family is a brittle unit, and a smaller one. On the other hand, the clan is not only a larger unit but a more stable unit. The most remote kinsman on the side weighted is labeled as such by his name or other symbol and among primitives there is great deal in symbol. He is probably called brother and aided like a brother.

Thirdly, if people recognized only clan units, an individual would have no social tie with his mother under paternal descent and no social tie with his father under maternal descent. But this does not occur because there is family and family is universal. Because the family includes both the parents-the mother and the

father an individual has a social tie with both the parents. This is the third point of difference.

Just as we do not ignore the mother in the home even though children fail to take her name, so in primitive clan systems neither parent is ever disregarded in relation to the child, but either may be for particular purposes. The clan thus never supplants the family. It is simply one unit more and may complicate social relations by dividing a man's loyalties. Thus under the strict maternal type like Melanesians, the clan system may impose an obligation to aid one's sister's son, ignoring the son-father tie. The family on other hand tries to forge a loyalty to parents first.

Where the clans exist, the side that does not determine membership is always recognized in one way or another. The Maricopa have exogamous paternal clans. If only clan kinship mattered, a man might marry his mother, actually he may not even marry any of her blood relative. Hopi clans are matrilineal; nevertheless it is fathers kinswomen who give the child a personal name. Among the Crow descent is maternal, yet gifts are always presented to paternal kinsfolk.

Finally, we may say that while no people lacks the family many societies are without clans. The simplest Asiatic tribes such as Chukchi and the Andaman Islanders and the simplest American tribes lack clans, while many farming populations are organized into them. Clans do not arise in the earliest stages of society, but on somewhat higher levels the clans play their part for a long period, until they disappear under a strong centralized government.

Function of the clan : Certain social and political functions as a clan are widespread. Being related, clan members do not intermarry. In Queensland breaches of these rules were punished with death; among the Crow, the culprits were publicly derided, which was supposed to be a grave penalty for primitive people. Frequently clan members are addressed as brothers and sister by the clansfolk. Always there is an obligation to help fellow-member not only in economic and industrial tasks but also in legal and political relations.

Some times property is inherited within the clan, the lineage of the deceased being favoured if there is more than one. As consequence under the clan system, husbands and wives rarely inherit from each other. In patrilineal clan, the sons are man's heirs, in matrilineal societies, the sisters sons; in either case the property might go to siblings who are always clanmates. The rules of passing on possessions may be a compromise between clan and family affiliations. As an individual possessor figures only as a trustee and may not sell without the consent of his fellows. The clan thus has distinct function in dealing with transfer of property.

Even on the moral side the clan system seems to have a definite function. The principle of collective responsibility is an outstanding feature of the clan system as well as primitive society. Given a clan system, a murdered man's kin seek revenge, but are content to slay any of the criminal's clansmen. Here once more, status ranks above individuality. On the other hand, the culprit's kin, irrespective of his guilt;

shield him and if one of them dies, the blood-fend ensues.

Politically, the clan unites a much larger group than a family-unit. But at the same time it fosters narrowness of outlook and parochial attitudes. It prevents national unity because the clan regards the interests of its member as paramount.

On the religious side the clan sometimes serves, the religious and magical purpose. The Hopi fraternities performing sacred ceremonies include members of several clans; but a particular one or one-of its lineages-is responsible and provide the priests.

The most common phenomenon of this order is "totemism". A totem is generally an animal, more rarely a plant, still more rarely a cosmic body or force like the sun or wind which gives its name to the clan and may be otherwise associated with it. Often the linkage has no deeper meaning. The Seneca Iroquois clans were called Turtle, Bear, Wolf and Hawk. They carved the representations of these animals over the doors of their houses. But this was like the use of an elephant as a symbol of the Republican Party in America. Totemism ranges from the simple heraldic use of convenient symbols to a complex system of religions and magical observances.

Finally the clan fosters a sentiment which helps building up of solidarity among the clansman. More commonly a single clan does not hold a distinct area which rather belongs to a major unit,—the "tribe." A tribe unites far greater numbers than a clan, but because of clan sentiment, tribal solidarity remains fragile.

Thus in a primitive society, a clan serves, the social, political, legal, moral and religious functions as described above.

Q. 7. What is a sibling? Examine the part played by siblings in primitive society?

Ans. Some tribes have no preference as between letting a man take his mother's brother's or his father's sister's daughter. This type is known as symmetrical cross-cousin marriage. But Murngin of Australia and the Miwok of California insist that a man may marry only the daughter of his maternal uncle but not of the paternal aunt. In Trobriand Islands, New Guinea, there is precisely the reverse rule. These are forms of a symmetrical cross-cousin marriage.

In typical cases the aim is to marry an actual first cousin of the preferred kind. But obviously this may be impossible because a young man's mother has no brother or because the maternal uncle has only sons. Hence the primitive people permit substitution.

A "sibling" in biological nomenclature are commonly called brother or sister. The parallel cousins explained above are commonly called "brothers" and sisters. It is a wide spread principle to treat two such siblings of the same sex as socially equivalent, and since a parallel male cousin is considered a kind of brother he may take the place of real brother. In other words, a young man is allowed to marry his mother male parallel cousin's daughter if she has no brother. Similarly, if the maternal uncle of his equivalent has no daughter, a niece whom either of them calls "daughter" may take her place.

Siblings play a very important part in primitive society. The role played by siblings is exemplified by the two institution of *levirate* and *sororate*. These two institutions are widespread in primitive society. The *levirate* is the practice of man's marrying his brother's—usually the older brother's widow. It is a right but also an obligation. A North siberian woman may be too old to fulfil wifely duties, yet her brother-in-law is under obligation on marry her after her husband's death. In certain societies a man's status is measured by the wives he possesses. As such young men try to avail themselves of the practice of *levirate*.

The *sororate* is similar practice of replacing of a dead wife by her younger sister. Both these institutions come under the rule of substitution.

Siblings if of the same sex, may generally take one another's place, as exemplified by *levirate* or *sororate*. The most general feature of sibling relationship is that of mutual helpfulness, which lapses only where an intense lust of wealth and power sets brother against brother, as happens among African and European pretenders to the throne. A Murngin man who claims ceremonial rights is aided by his next older brother and confers with him. Brothers cooperate in making a canoe and all of them, whether so employed or not, have an interest in its disposal to aliens. A spear or a club may belong preeminently to one individual. but his brothers would allow to use it and have a secondary claim to it. Similarly, sisters are companions and help each other. An older sister may teach and discipline the

younger one. Many tribes advocate sororal polygamy because man's wives are not likely to quarrel if they are sisters.

Among many primitive people siblings of different sex though aiding each other are under strict taboos in mutual intercourse. A Crow woman makes moccasins for her brother, presents his wife with fancy dresses, and watches a suspected sister-in-law's movements. But she does not chat with her brother after childhood, speaking only for an important communication and avoids meeting him alone. This rule is more rigid in Melanesia in Australia. A Murngin never sleeps in the same camp as his sister; they are separated at an early age nor may either address the other.

Siblings indicate the relationship of clan mates called as 'brother' and 'sister'. In addition to the role they play as described above, in some cases even property devolves on siblings. It also creates a clan sentiment. In short siblings play an important role in primitive society. Siblings are responsible for creating clans.

Q. 8. How did the clan originate?

Ans. The clan must have originated in conditions of clanless tribes that enlarged the family only one side. In explaining the origin of the clan, two things must be explained. First, how persons of different families came to unite. Second, why certain individuals are shut out from this larger groupings.

In explaining these things we should mostly be led by historical evidence. An interesting development is found in the Mascusi tribe of Guiana. Matrilocal resi-

dance draws a newly married man into his father-in-law's village or the house, where he and his wife have their own fire place and hammocks. The new couple plant and harvest their own plot, but in preparing the farm products the women of the several families join, using the major implements that are open to all. Hunting and fishing occasionally bring together all the men of a settlement under the headman's leadership. Temporary coresidence is the only bond that holds them together. Some of the children whom the matrilineal clan would unite remain together, others separate. The men of a village represent different lines of descent, coming as they do from various alien settlements. Conversely, starting from a single family, adult brothers who normally would support one another through thick and thin may be scattered over half a dozen localities or villages. In other words, while the Macusi have a working combination of individuals beyond the family, this larger unit is equally brittle.

If the matrilocal residence were permanent, the result would be quite different. Then all children born in village X, would grow up to maturity there and the girls would remain, forming the female core of possible matrilineal clan. In order to complete the clan group it is only necessary to bring the boys as well as girls into the picture. If all children were born in a settlement or house were labeled by a common name or other symbol, a maternal lineage would arise.

In Guiana this is uncommon, because most of the tribes apply matrilocal principle temporarily and incon-

sistently. It is the first wife alone that draws her husband to her own home, additional wives being brought there. This results in the children of the several women representing not one but several diverse maternal lines. Again the son of the chief is excluded from the matrilineal rule. The result of all this is the conflicting rules of residence mitigate against a uniform grouping of kin either patrilineally or matrilineally.

Not all matrilineal people in the world are now matrilineal, but the origin of the matrilineal clan is understood from such cases as that of the Hopi. Hopis represent tribes with rigid matrilineal residence. For there all the women who make up the maternal lineage are actually brought together in daily life and all outsiders are excluded. [It remains to bring in the appropriate males so that they shall not be lost to the matrilineal group by marriage. This can be done by giving them as well as the girls, a fixed group name on birth. Among the Hopi they are also linked together by joint rituals and sacred property.]

The reverse conditions of patrilineal clans was foreshadowed in varying measures in different parts of the world. The clanless Havasupai began matrimony with matrilineal residence, but later take up residence on the land of the husband's family. The tract is jointly owned by the brothers, women rarely controlling any land. Typically man and his sons form an economic unit in charge of an unparceled section until division becomes desirable. Among the Algonkians of eastern Canada, hunting territories were uniformly held by men and

transmitted to their male descendents; residence being partilocal, there is a closer approach to the typical alignment of kin in a patrilineal system. Canadians segregate the male core of paternal lineage. The Ona carry this process a step further. Each of their 39 named and strictly delimited hunting territories belongs to a distinct patrilineal group, numbering from 40 to 120 persons with a sense of kinship who join in athletic contests and resent poaching. Residence is patrilocal and the fear of overlooking remote blood-ties leads men to seek women a considerable distance. The overwhelming majority of men clung to their hereditary hunting territory and a woman did not lose her affiliation by marriage, for as a widow she was equally at liberty to stay with her husbands kin or to return to her old home. The Ona organization thus represent a borderline case and may be considered as a clan system at the very point of birth.

Australia illustrates both stage of development. Normally a tract of level is held by a local horde composed of a permanent core of males and a changing assortment of wives brought from without, daughters leaving as soon as married. But there is likewise another type of unit, by which females, though lost to the horde, remain permanently associated with the men of the horde-the paternal clan which they leave only by death.

In the northwest Amazon country strict patrilocal residence is worked out into an unquestionable clan system. The men born in a village remain permanently

together usually occupying a single huge house with their wives, sons and unmarried daughters, the number of occupants rising to 200 or even more. All those born in the settlement bear the same name and all co-residents regard one another as kin. They thus constitute a patrilineal clan.

In short, both simple hunters such as the Ona of the Australians, and more advanced tillers such as the South Americans of the tropical zone live in conditions that naturally group together certain relatives of one sex and exclude others. Sometimes factors operate against the development of full clan system. At other times conditions not only segregated a clan core but weld to it the siblings of the opposite sex, thereby creating a clan.

Q. 9. What are associations? Bring out the chief features of tribe, moiety and clan.

Ans. To understand the structure and development of society we must examine the nature of the interests which men seek in common and the way in which they seek them. Every community represents a complex of common interests. The more permanent interests have greater weight and they lead to the establishment of association as distinct from mere unorganised groups. Every association represents some particular interests have greater weight and they lead to the establishment of associations as distinct from mere unorganized groups. Every association represents some particular interest or else some particular way of pursuing a group of interests. A manufacturer's association is an example of the former while the state is the example of the other.

Where men share a common interest the associate furtherance. We have a variety of associations, such as philanthropic associations, the kinship associations, the medical associations, the educational associations, the religious associations. Nationalistic or imperialistic associations, cooperative associations, occupational associations municipal and political associations and many more.

Tribe : The earliest type of association can be describe as tribe. There did exist a stage earlier than tribe. It was an isolated family. But above the isolated family group we do find a stage at which the kindred is the nucleus of a wider but much looser organization generally spoken of as the tribe.

The effective basis of the tribe is intermarriage. The distinctive feature of the tribe is that it unites a larger number of people but the same time it is a kind of loosely organized group. Another distinguishing feature of tribe is that kinship is the bond of social union. Its customs are the source of morality. And it seems that in case offences committed by an individual member the responsibility is collective. Totemism is another feature of the tribe. Custom is the law of the tribe and self-redress remains a dominant mode of obtaining justic.

Clan : The clan whether maternal or paternal has certain characteristic features. The clan owns all the land which its members occupy. The men who marry into the clan cannot touch the property of their wives without the consent of the wives' family. The clan protects

and avenges its members and is collectively responsible for the misdeeds of its members. These are ordinary features of clan-life, though naturally they are worked out with many differences in detail. As to government, for example, there are many variations in the power of the head and the mode of his appointment. He may have absolute power of life and death over the members of the clan or he may have little power to act without the consent of the clan. The clan may again be ruled by a council as among the Wyandots, where the council of four women is chosen by women. These four selected a chief from among their sons and brothers. Finally, the extent of the clan may vary. However the clan-sentiment which the clan fosters is a great factor that contributes to the solidarity of the clansmen. It often prevents the growth of nationality because of the strength of the clan-sentiment. Here also totemism plays a great part in exalting the clan sentiment.

Moieties: Moiety is a french word meaning half. When only two inter-marrying clans dwell together, each is called a 'moiety'. In the south-west corner of Australian were exogamous matrilineal moieties named white Cockatoo and Crow; in the extem north of Murngin we have patrilineal moieties with untranslatable names. Moieties in the Central Californian Miwok are not divided into minor groups. Exogamous moieties are common in Australia and Melanesia.

Where the entire tribe is split up into two hereditary and inter-marrying groups, certain peculiarities enter the moiety. Every person is bound to other as

belonging either to his father's or mother's moiety. Since definite obligations are usual towards relatives of either side reciprocal functions of the moieties arise. Moreover, the moiety system offers a line of cleavage in athletic games. A Winnebago did not have to choose partners for a lacrosse game, he joins the players of his moiety.

An exogamous moiety system limits a person in the choice of a mate more than a multiple clan organization does. If there are a dozen clans, a man may marry in any of the eleven groups, and with polygamy he may marry into several. But with only two clans as in moiety he is limited to one opposite him.

Again moiety i. e. dual clan organization fixes the position of all relatives. If I am in moiety. A and descent is paternal, my mother and her brother are B my father and his sister are A, my maternal uncle may marry my father's sister and their children will be undoubtedly my cross-cousins. Further in such system I may marry my cross-cousins but never my parallel cousins, because the parallel cousins I belong to the same moiety to which I belong while the cross-cousins belong to the opposite moiety. However, cross-cousin marriage, while consistent with the moiety system, does not directly follow from it. Cross-cousin marriage exists without moieties.

Moieties may antedate multiple clans in some regions and be later in others. If the members retain a sense of their origin, they found subdivisions of moiety organization; otherwise a multiple clan system develops.

When moiety is subdivided, its rules of exogamy may weaken and be limited to the lesser groups. Except where there is positive information, mere non-exogamous halves of a tribe should not be treated as equivalents of a moiety. For instance Todas in south India are divided into two endogamous units.

Thus a moiety is one of two exogamous clans in a tribe. The dual organization is the chief feature of moiety. The tribe is the widest group which may be divided into a moiety or multitude of clans.

Q. 10. How is race determined? Describe the different racial types.

Ans. The problem of the classification of racial types is one of great difficulty because the facts are extremely complicated and require the elucidation of numerous disciplines such as physical anthropology, genetics, comparative psychology, archaeology and history.

By race, anthropologists understand a group of individuals, who within given limits of variation, possess in common a combination of hereditary traits sufficient to mark them off from other groups. The traits which we use as criteria must be hereditary and remain relatively constant despite changes in the environment. Further they must be common to a fairly large group. The most important traits which have been used by anthropologists in their classifications are : (1) hairform grouped as straight, smooth, wavy or curly and woolly; (2) pigmentation including the colour of the hair, eyes and skin; (3) The form of the head, especially the ratio of the breadth of the skull or head to its length; (4) sta-

ture and bodily proportions; (5) certain facial traits, such as nasal form; lip—from the form of eye-lids. It is always a combination of these traits that are used in distinguishing racial types and the number of types arrived at must obviously vary with the number of traits combined. There is apparently no one trait which can be regarded as fundamental and for different purposes, now one character or combination of characters and now another is emphasised by anthropologists. In some of the best known classifications, however, hair-form is taken as the starting point for arriving at the primary divisions and stature, nasal index and pigmentation are used for purposes of subdivision.

Numerous schemes of classification have been suggested by anthropologists and even the most recent differ widely from each other. Sergi has three genera, eleven species and fortyone varieties, Deniker has six grand divisions, thirteen minor divisions and twentynine types proper. Giffrida Ruggeri has eight elementary species and fortythree subdivisions. Many English anthropologists adopt the scheme suggested by Huxley giving five principal types.

Huxley recognizes five principal types of race; viz. Negroid Anstraloids, Xanthochroid and Melanochroid. Others use four-fold division of racial types into, Caucasian, Mongol, Negro and Australian. They subdivide the Caucasian into Nordic, Alpine and Mediterranean, thus giving six divisions of mankind.

Modern man belongs to a single species, *homo sapiens*, subdivided into race which correspond to a

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23 zoologist's varieties. From very early times human groups have freely intermarried and all intermarriages have proved capable of producing fertile offspring. As a result, absolutely pure races no longer exist and this by itself makes it extremely difficult to distinguish existing groups on a racial basis. No one criterion can be safely used. The skin-colour of 'Caucasians' is not the same in Sicily and Sweden, and that of woolly-haired Pygmies is much lighter than would be expected in Negroids. In stature, North Europeans, Zulu Negroes, Hawaiians and Plains Indians differ very little. The character of Australian hair resembles that of Europeans rather than that of the Negro. It is only in a very general and rough way that we can distinguish by description four major races viz, the Australoid, Negroid, Mongoloid and Caucasian.

The Australoid has a very wide nose, with a marked depression of the root, chocolate skin-colour, dark hair that may be curly but never woolly, a long skull, and heavy bony ridges above eyebrows. This group of races is generally taken to include not the Australian himself but certain groups such as Vedda of Ceylon.

The Negroid differs from the Australoid by his woolly or frizzy hair and lack of heavy brow-ridges. He generally resembles him in his dark skin-colour and long skull and also in being wide nosed. His protruding thick lips are characteristic. But there is great variability. Around lake Chad, the natives are round-skulled and in South Africa the Hottentot and Bushmen have yellow skins. As for stature the shortest and the tallest peoples of the world are Negroids. The Negroid race includes roughly the native of the southern two-thirds of Africa;

the dark and frizzy-haired Occanians—the Melanesians and Tasmanians, various pygmy groups, such as Negri of the Philippines; the Andaman Islanders southeast of India and the Bambuti of the Congo.

The Mongoloids are distinguished by their straight and coarse hair of the head, sparse facial and body hair and oblique eyes. The yellow skin, wide faces and round skulls credited to them are frequent but not universal though this probably holds for all racial criteria whatsoever. Mongolids are made to include the Chinese Tibetans and many other Asiatics, the Malays, the Lapps the Eskimo and the American Indians. But here also is variability. Eskimo heads are very long; those of the Colorado River Indians excessively broad.

'Caucasian' or 'Whites' likewise vary a great deal; so much so that many sociologists split them into several supposedly distinct groups. Their skin colour is on the whole lighter than that of the other races, though the pigmentation of a Sicilian differs much from even north Italians, let alone a Sweed's. On the whole they present features that depart most widely from the apes. The Causasians would include various Western Asiatic, such as the people of north India, the Arabs and Persians, North Africans and various European populations.

Sometimes Caucasians are further subdivided into Nordic, Alpine and Mediterrenian to which some add Dinaric. The Nordics and Mediterrenians are both relatively long headed, but the Nordics are much taller and fairer. The Alpines who are represented in Central France, Switzerland and Germany have broad-skulls. In

2. stature and complexion they are intermediate. The Dinaries typically represented by the Yougoslavs are swarthy, very broad-skulled and quite as tall as nordics.

Q. 11. What are the main motives for dress in primitive society?

Ans. There main motives exist for dress, viz. modesty, protection and improving one's appearance. In addition to these motives, dress in primitive society marks status in the community: one's sex, tribe, married or single condition and rank.

Modesty: As for modesty, probably all people have strong feelings towards the subject, but this sense of shame expresses itself about other things than nakedness.

Thus in Brazil the Sweedish Scientist found an Indian woman who was perfectly at ease without a sitch of clothing, but completely put out when she found that she was without her usual nose ornament. California Indian males and especially old men, constantly went naked in the old days except when it suited their convenience. On the upper Nile, Shilluk women wear a leather apron, but men walk about wholly nude. In other words, there is no instinct that makes men everywhere ashamed to expose their bodies. In some regions and periods it is highly improper, in others perfectly correct.

Protection: Protection against weather is a real motive for the use of clothing, but human beings have sometimes shifted along with scantiest dress in a severe climate. Australia and Tasmania are subject to cold winters. Yet many of the natives wore nothing but a large shell or tassel of furs. The Onachases his:

guanacos through the snow without any garment and at his great initiation ceremony he will stand outdoors nude for hours. At best he wears a stiff cloak of guanaco skin and that he fails to wear with the warm woolly part inside. In short even bleak latitudes do not mechanically produce ample clothing. There are then two alternatives : weaklings perish; and physically fit groups live on but in discomfort. In the northern hemisphere the people coped with the climatic problem in a truly elegant fashion.

But it is not always against the weather that the man must guard himself. In the tropics he often wears sheaths to keep insects from entering the openings of his body. Combs are decorations but also welcome weapons against vermins.

Finally what impresses most of all is that in order to live up to their ideals of beauty, human beings in all ages and on all levels have been willing to undergo the most extraordinary troubles. For his gala dress a young Chacobo in Bolivia needs a breast ornament made up of the front teeth of a species of monkey and red toucan feathers. Siberians and Eskimo take great pains to trim fringe and embroider their fur costume. Of the motive of dress, modesty is comparatively weak, the need for protection seems stronger; while artificial changes of appearance for their own sake or to mark status seem to be tremendously important.

Q. 12. Set out the motives in primitive war fare and evaluate war as a factor in the human progress

Ans. Warfare is bound up with the ideals and social

structure of a people. Peace is a dream of the wise; violence is the history of humanity. In history of civilizations peoples have fought for economic gain, for national prestige, for gratifying a ruler's whims. These motives exist among primitive peoples only in so far as there were comparable institutions. When the Zulu were ruled by a ruthless autocrat they, too, fought wars to augment his dominions. Since pastoral tribes of Central Asia and Southern Siberia required large pastures for their herds they had economic conflicts over them among themselves and with settled peasants. Similarly East-African stock-breeders subjected farming populations whose lands they appropriated at their pleasure for grazing. Chaco Indians also fight for economic reasons. One tribe will dam a stream and prevent fish from ascending the territory of its neighbours. The neighbours then attempt to destroy the dam, possibly killing a fisherman, and then a feud is on.

But many peoples in the world have no national consciousness, no monarchs or even chiefs; and often practical motives for warfare are lacking or insignificant. The Yurok of North Western California bound together primarily by kinship, were without formal government. There were fights between Yurok settlements or between Yurok and an alien without other Yurok taking the slightest interest. A war sprang up to avenge some imaginary or real grievance, never from a desire for plunder. Indeed the peculiar notions of these natives made the economic losers, for with ultimate peace indemnities had to be paid for the losses precisely as a private quarrel.

Some tribes maintain that even in war land is inalienable. The On for instance, believing that a mythical ancestor had divided up their island among their local subdivisions never coveted the territory of another horde. With the Yurok and Ona revenge for real and imaginary grievance was the outstanding motive. It may be to avenge a slain kinsman, or performing black magic, kidnapping of women. They also resented trespass as a deliberate challenge.

In some regions motives of different order enter. Over a wide area, from southeastern Asia through Indonesia to parts of melanesia men fight to get human heads. More often the booty of hunted human heads is considered essential for the head hunters ceremony. Sometimes man must capture a head before he can hope to get married. To the Bagbo of Mindano these hunted heads are less significant than the act of killing. To them the act of killing is a proof of the powers of the killer. For these people war is means of upgradation. If a man kills at least two persons he is permitted to wear a chocolate kerchief and he comes under the protection of two spirits. An additional couple of victims entitles the brave killer to blood-red trousers, while a score of six gives the killer a full blood-red suit which is a mark of prominence. Such a prominent person leads war-parties and assists at annual ceremonies. It is the craving for such social honours that make men brave. But the bravery of these primitive folks conforms to curious standards. To ambush a passing foe, to slay sleeping enemies of either sex, perfectly satisfies the native code.

A man may add to his score the murder of a faithless wife and her lover.

The Northern Plains Indians also emphasise prestige and define valour in conventional terms. Though the desire for revenge and loot played their part, the outstanding goal of these tribes was glory. To attain glory a man risked his neck. Like Bagobo, these Indians, recognized the badges of valour. While these Indians desired spoils in war; they subordinated economic motives to a conventional set of values.

In short, the motives of primitive warfare seldom coincide with those familiar to us. Revenge, religious motives, and the longing of personal prestige generally appear as more potent motives in primitive warfare. There was no national aim such as extinction of a certain tribe, there never was a strategic sacrifice of men for bigger objectives. There indeed dare-devils and officers pledged to foolhardy conduct. Their whole notion of social standing centred on valour. Yet the instinct of self-preservation was strong. Among certain tribes warfare loomed as an exciting game played according to the established rules.

Influences of war : Notwithstanding its atrocities, war must be recognized as achieving certain positive results. It creates the same type of organization as a communal hunt. It fosters subordination to a common goal and stimulates such qualities as bravery and loyalty. Its practice is deeply anchored that it cannot be uprooted without throwing the entire structure of warlike society into chaos. Again wars have definitely played a

notable part in human progress. In a sense wars have been responsible for the immense material progress that man has achieved to-day. In an atomic age man is dreaming of wonders which the atom can perform if it is harnessed towards constructive work. We may be clamouring for 'atom for peace' but we cannot forget that it was the second world war that gave birth to the atom and heralded an atomic age. Wars, also contribute to human progress in an indirect way. It is the aftermath of war which starts profuse thinking on moral plans. Men who yearn for peace get new ideas of progress and they propagate. The international law of Grotius is an example to the point. One may debate the inevitability of war; but one cannot deny that war has been one of the incentives to progress. And yet it is open to maintain that the material progress we have achieved through war is no progress at all. War may be therefore considered as an important factor in the material progress of man.

Q. 13. Describe the weapons and defensive equipment of the primitive people.

Ans. Men of the old Stone-Age wielded fist-hatchets and also suitable pieces of wood. The Indian tomahawk combined a spherical or pointed stone head with a wooden handle sheathed in a skin cover holding the head, which either hung loose from the handle or was rigidly fixed to it. Many people used clubs without stone axes. Thus the Havasupai delivered crushing blows with a round-headed piece of heavy wood. Tomahawk had two kinds of clubs, a straight type and one with a

mallet for crushing the enemies face with an upward thrust. Samoan clubs were of the heavy type. Other Polynesians used more delicate weapons, allowing quicker strokes. The Maori progressed further, developing nible feints with quarterstuffs and a back handed thrust with a light double-ended clubs.

Metallurgy added weapons for smashing and hacking. Iron battle-axes are common in the Congo. The sickle-shaped chopper with a wooden but for praying is a noteworthy weapon. Daggers also are of many forms. There are saw swords used to kill spanish horses. Here to the blacksmith's art produced remarkable novelties. Swords could develop only with metallurgy. Blades did not evolve into swords before the Bronze Age. Then Italy developed a small stabbing rapier and Northern peoples a long slashing weapon.

Another variety of weapons come under the class of missiles; Almost any weapon can be converted into a projectile, but special inventions are required for effectiveness. Under the heading of missiles come throwing-sticks, slings, spears, spear throwers, bow guns and bows.

Southern californians threw curved flat sticks at rabbits. The Australian boomerang is of a similar shape. A boomerang has a curved upper and flat lower surface. The Azoande shape iron projectiles with three two-edged blades so that the chance of striking one's target is trebled. The sling is corelated with geographical conditions. It would be ineffective in the tropical forests of the Congo or the Amazon region and it is excluded by lack of stone for soht. Spears may be thrust or thrown,

barbed or plain; devoted to fishing or hunting or exclusively to war. The iron spear is the distinctive weapon of war like African tribe, often to the exclusion of bow.

Even before the close of the old Stone Age man invented a device for hurling a spear or dart more forcibly. It was the *spear-thrower*. This is a board holding the weapon either by a projecting part as in Australia or in a groove as among Eskimo. Tropical South America and Indonesia are the centres for the *blow-gun*. The blow-gun is efficient in warfare if long reed with uniform bore are available and if there is a poison for the darts blown through the tube. In Borneo the natives make blow-guns by drilling long pieces of hard wood with a straight iron rod.

The blow : Popularly considered the typical weapon of early times, actually came somewhat later than the spear-thrower. It was entirely unknown to the Tasmanians and Australians. On the other hand it is a very favourite weapon of Pygmy tribes and occurs among the rude Ona. Bows vary greatly in length and structure. The simple or self bow is made of a single piece of wood. The compound-bow is a result of the scarcity of the tough wood. Hence several pieces had to be fastened together with glee and sinews a technique also applied to bits of horn.

Arrows : Like bows demanded superior craftsmanship if they were to work. Feathers aid the flight of the missile. Quivers are also common but universal. Tribes differed in the technique of archery and also in the

skill at long range. The host of primitive intentions rendered the bow a more effective implement. The include the use of poison, blow-gun darts, application of barbs. The Roman *Cross-bow* was a bow mounted on a stock with a trigger releasing the arrow, a mechanism thus superseding brute strength. Roman catapults were the beginning of artillery.

Firearms : Go back to the Chinese who as early as sixth century A. D. used gunpowder in religious ceremonies for firecrackers and projectiles. These were fully developed under the Mongols of Thirteenth and Fourteenth Century.

Defensive Equipment : Most commonly shields and armours serve for protection. A simple device, little more than a parrying stick, is used in fencing contests. For other purposes they carry the heavy shields of hippopotamus or elephant hide. Skin shields are general among African cattlebreeders. Round buffalohide shields were parts of the plains. Indian's equipment while in Mexico shields as well as helmets were of wood. In the northern Congo basketry shields are adequate to catch the throwing knives and lances used in the region.

Shields are often ornamental objects. The finest Aztec ones were embellished with feather work or mosaic; in New Guinea, the surface was covered with elaborate red and black patternes on white.

Two widespread forms of primitive armour occurred in northern California. The natives wore a waistcoat of rods tied together or an elk-hide jacket. Some primitive tribes, such as Maricopa, shifted without defensive

equipment, and the Ona simply warded off arrows with their guanaco-skin cloaks. The Islanders of Micronesia covered themselves with a sinnet suit and a stiff cuirass of coconut fiber over it. The head was protected by helmet, the entire outfit weighing as much as 20 pounds.

Q. 14. Narrate in detail societal consequences of domestication of animals and fire.

Ans. Domestic animals differ from their wild ancestors in no longer being shy or hostile toward man. The majority of the animal species will not breed freely except in freedom and in scientific language only those which can are "domestic".

The dog stands in a class by itself as the earliest species permanently linked with man. Actually remains of the animal are not known from sites earlier than the transitional period between the Old and the New Stone Age. For more probably the original home of the domesticated dog lies in Asia. But the real crucial question is what difference did the dog make in the savages life?

Dog was of the greatest utility to the Ona; at a pinch even a woman could get game by setting her pack to track, chase and kill a guanaco. The Vedda of Ceylon hunted deer with dogs; the Shoshoni of Idaho, mountain-sheep; the Hottentot of South Western Africa, antelope.

The Polynesians, hard put to it by the dearth of mammals ate dogs. So did Peruvians, who simply relished the flesh for its flavour. The Maricopa, who dream of

dogs, regard them as persons, give them names, and will not beat even annoying curs.

Barking of a dog turns into an asset for the savage master, for it announces the coming of a stranger, a possible enemy. At a higher level watch-dogs aid in tending live-stock as when a Lapp uses dogs to guard his herd against wolves. But such services depend on the breed. In east Siberia, dogs are like wolves, who would tear up a reindeer. On the other hand animals may well be useful even if ferocious by nature so long as they are docile with their owners. Even the fierce Plains Indians curs were used to carry burdens, Crow warriors packed their moccasins on dogs backs, and before white men brought horses a dray of two converging poles was tied to the beasts back, the butts dragging along the ground. There was a netted frame between the two sides, and to this could be fastened a load of firewood or even a little child.

In some areas dog traction grew into a more important feature. They used team of dogs to draw vehicles with or without passengers. An Arctic dog enables his masters to travel over the ice in loaded sledges at the rate of four or five miles an hour for ten or twelve hours. On trade journeys in search of raw materials an Eskimo finds his 'huskies' an invaluable possession. It also helps an Arctic hunter to scour a much larger area for game. Dog traction has lingered on in civilization. French Canadians still journey in dog carts. Shaggy breeds have sometimes furnished a decorative material. In New Zealand, the long hair of such dogs was sometimes sewn on cloaks.

In short, dog enriched on savage's life, actually and potentially in a number of ways: they made hunting easier and could themselves be eaten; they protected their master and his possessions, they could be used as pack animals or to haul a sledge, and their hair and hide could be used for ornamenting clothing. In some cases such as in the lives of Ona and Eskimo, the possession of dog became a matter of life or death. No one knows when and where the next wild animal came to be domesticated. Honours were long disputed between Egypt and Babylonia. The next in rank of domesticated animals stand, the pigs and the cattle-family. Obviously the earliest hog-raisers were primitive farmers. Though kept at a very early date in the New Orient, they were apparently put to no use whatsoever. Among Melanesian they were eaten as a rule only at feasts and ceremonies. On the other hand the Jews and Mohammedans taboo their flesh completely, while with the Chinese pork is the outstanding flesh diet. The eating or not-eating of pigs seems to have been tied up with religions and social attitudes rather than with the availability of the animal.

Whatever might have been the earliest use of cattle, it was not that of feeding the population with their flesh. The Egyptians and Babylonians milked their cows. On the other hand the Chinese and Japanese never seemed to have milked any female animal. Milking seems to be quite an artificial practice since the cows udders. These cattle were domesticated with a view of harnessing an ox to a plough. But since ploughing is itself an advanced trait, we may guess that the very first domesticators of cattle neither used them in tilling nor for their milk.

nor for their flesh, but they probably kept them for sacrificial use.

In Tibet, Yak was made a beast of burden and a mount. But they also depended upon it for food, eat its flesh, milk the females, churn and make cheese. Its hair is used for ropes, tents and blankets. From its hide they make bags and trunks and even boots. The dung of Yak serves as fuel. To a nomadic Tibetan, Yak is an animal of outstanding value. Wherever he has settled down as a farmer he harnesses the Yak to a plough.

In the earlier society, pigs and cattle can be useful to man as food, as religions offering, as a source of pride and prestige. In additions, the cattle may be milked and can be harnessed to a plough. They may also be useful for packing load which was too heavy for a dog. Finally hides are of value for clothing, tent covers and other articles. In the course of time mankind extended domestication to related forms such as, the Zebu, the Yak and the buffalo.

The development of wool and of weaving a direct result of large scale domestication of sheep and goats. It was the principal form of animal husbandry.

The camel, the horse and the donkey were surely the transport animals. The oldest of the animal ofcourse is donkey. While the flesh is not highly esteemed, camel's hair ranks above sheep wool. The milk of the camel is rich in fats and when fermented yields an extremely nourishing drink.

The history of the reindeer is hotly disputed and the part played in native life by the reindeer varies enormously. The value of domestication varied widely in different areas and attains its maximum among the pas-

toral nomads of central Asia. The Kirghiz have all their economic wants supplied by their flocks and herds of sheep, goats, asses, cattle camels, and horses. The pastoral nomad is dependent on its herds and their comfort. Where pasturage is limited, one group of herders comes into conflict with another and that leads to actual war between the two tribes. More significant have been the inroads of pastoral people on peasant populations, Mobility gives nomad an advantage which is increased when he rides horses and commands cavalry.

Fire: Probably no single feature of material life so definitely lifted man above the animal plane as the use of fire. By burning grass savages were able to drive herds of big game toward cliffs or ponds. Food often became edible only by cooking; and without means of warming himself up men could never have settled in the colder zones of the globe. The hardy Ona makes shift with scant clothing and a mere wind-screen for dwelling, where a flurry may leave him covered with an inch or two of snow by dawn. When tired from a day's march he does not even bother to put up his shelter. But a fire he must have, not only for comfort but for survival.

Apart from these basic uses, fire alone enabled man to develop his crafts. The carvers of Columbia made huge rough canoes from hollowed cedar trees; but in order to get the desired width they had to force the sides of the log apart and that could be done only by filling it with water and dropping heated rocks into it. There could have been no pottery without fire and no metallurgy at all, for smelting; casting and alloying require directed heat. No wonder that humanity

treasured such a valuable possession and almost everywhere built elaborate myths and rituals around it. From Peru to New York State, there were Indians who periodically made new fire in a ceremonial way. The Ancient Greeks had their story of Prometheus; and even the Australians and Basin tribes of North America explain how fire was once hoarded by a selfish being, from whom it was at least snatched trickery.

Q. 15. Describe the early methods of fire-making.

Ans. Fire was evidently discovered some ten thousand of years ago, for in some very old sites occupied by the long extinct Neanderthal type of man archaeologists have found charcoal and charred bones. What lucky chance taught humanity to make the discovery we can only guess, but all recent tribes seem to be using fire. The Andaman Island Pygmies did use fire though they did not know how to produce it at will. In sitting posture the Pygmies hold down the ends of a pitted piece of dry wood with their feet and rapidly twirl a stick twelve inches long in one of the pits. The constant rubbing removes wood-meal and heats it till a spark, dropped on the dry bark spread for tinder, can be blown into a blaze. This *fire-drill* is the commonest implement for the purpose of making fire in human history. The Egyptians used it in dim antiquity and so did the ancient Greeks and Romans. Widely known in Asia and Australia, it is almost universal in Africa and America. Under perfect conditions it yields a spark in ten seconds. Humid weather and damp sticks interfere and unless there is good tinder to catch the spark all the labour will go for naught.

Some primitives notably North Siberians and Eskimo devised an improvement that saved blisters. Instead of twirling the shaft directly with their hands they twist the string of a bow around the stick and then rotate it merely by moving the bow.

This improved method is known as the *pump drill*. Some Australian tribes drill, but other *saw*, fire, which is also a favourite way of Indonesians with a bamboo *bad* and *saw*. Australians substitute a shield on the ground held with feet and wooden spear-thrower vigorously drawn back and forth over it. The South-sea Islanders typically "*plough*" fire. i. e. they push a pointed stick back and forth on another so as to rub a groove and thus continue till the friction generates heat, smoke and at last a spark.

Some Asiatics learned to strike fire *obviously* in a more effective way than either drilling sawing or ploughing it. The strike-a-light was the method of our great grand fathers. They used the *flint and steel* to strike fire. Notwithstanding the skill primitive men often attained they never enjoyed having to produce fire at a pinch. Accordingly they took great pains to keep one going when it was once kindled. This method had great disadvantages. It was in the first place very costly since keeping fire alive meant a huge waste of fuel, and in the second place there was a possibility of the thatched houses being set on fire. This made the flint and steel method popular.

UNIVERSITY QUESTIONS

Q. 1. Discuss kinship at the basis of social union.

(B. U. 1953, 1959)

(See Q. 1)

Q. 2. Discuss the principle of authority as the bond of social union (B. U. 1955, 1957) (See Q. 2)

Q. 3. Discuss the principle of citizenship as the bond of social union. (B. U. 1954) (See Q. 3)

Q. 4. What is culture ? Describe the characteristic features of primitive culture. (P. U. 1954) (See Q. 4)

Q. 5. Make a classification of primitive people for the purpose of social investigation. (B. U. 1955) (See Q. 5)

Q. 6. Distinguish between family and clan and examine the part played by clan in primitive society. (Agra U. 1956) (See Q. 6 & 7)

Q. 7. What is Sib ? Discuss its functions. (See Q. 7) (P. U. 1952, 1955)

Q. 8. What are association ? Bring out the chief features of tribe moeity and clan. (K. U. 1954) (See Q. 9)

Q. 9. Point out the functions of chieftanship in simpler societies. (K.U. 1954; Agra U. 1961) (See Q. 2)

Q. 10. Estimate the service of war in relation to social development. (K. U. 1955; B. U. 1960) (See Q. 2)

CHAPTER IX

CLASS AND CASTE

Q. 1. 'In the primitive group we find as a rule no distinction of slave and free, no serfdom, no caste and little if any, distinction between chief and follower'. Discuss this statement with special reference to the rise of class. (K. U. 1960)

Ans. 1. 'If the above quotation is taken alone, one might infer that the primitive savage realizes the ideal of the philosopher of the community of freemen and equals. However, should be noted that the savage enjoys freedom and equality not because neither he nor his fellow-being is strong enough to put himself above his neighbour.

In a hunter tribe in which men live from hand to mouth in a continual chase for food, there is occasion for the services of a slave. The harder and less interesting work can be thrust upon women, and the chief occupation of the man is to fight. Where there is absence of any form of industrialism there is little or no chance for the development of slavery.

The second condition for slavery is a measure of warlike powers, giving to a tribe the means of supplying slaves from its captives. For this the tribe must not only be in a position to conquer but must also refrain from putting the captives to death. The early savage did not know this kind of restraint. And in the absence of such restraint there could be no captives to be used as slaves. Hence, though the idea of slavery might be

diffused in the uncivilized world the institution of slavery grows more important step by step with the development of civilization. We come across many civilized peoples where slavery has attained luxurious growth. Instead of apportioning the captives to individuals as their booty, the conquering people may reduce the conquered tribe collectively to a servile position. In this form we get from the first a system of public serfdom. In other cases possibly this distinction between the conquered and the conquerer hardens into the caste system sanctioned by religion.

Finally, the development of military organization, and the consequent rise of the power of the chief are responsible for that form "rightlessness" in which all members of the tribe become slaves of the king.

The basic idea underlying any one of the afore-said forms is that certain class of men wholly or partially, are deprived of certain rights. This idea is diffused throughout the uncivilized world. The special home of slavery was Negro Africa. In Oceania there is more variety. In some of the islands war was but little known and in these cases slavery is also absent. In Fiji slaves were kept for cannibal purposes. There are no slaves in the Naga tribes in India. The nomad tribe of central Asia do not generally spare their captives and still practise human sacrifice, but the richer tribes are the slave-holders. Among the North-American Indians, slavery is but little developed, though few tribes occasionally practised it is an alternative to the torture or adoption of prisoners. In the west and north however it was widely

diffused. The dependence of slavery on the economic factor is shown by its regular increases at each economic grade.

We may therefore deduce the following conclusions:—(i) In the savage tribes there are no class distinctions, the harder and more menial work falls to the lot of women (ii) As the tribe grows in culture and military strength, the first result is as a rule, that the conquered enemies are sacrificed, eaten tortured or in any case put to death. (iii) But with certain softening of manners captives are spared and enslaved. This grace is first reserved for women and children, but it is afterwards extended to male captives. A class is thus formed of people who are within the jurisdiction of the tribe which conquers, but from the point of view of law and morals they remain outside the tribe. Either in the form of a class of slaves or of a degraded quasi-servile lower caste, the presence of such, an element in the population is a general feature in societies which have emerged from the lower savages and the awest militarists. On the strict principle of group morality this class is destitute of rights, and only too often the principle is consistently carried out.

Q. 2. Discuss the factors giving rise to the institution of slavery. Show how that institution disappeared.

Or

Discuss the rise, development and effects of the institution of slavery.

Or

Give an account of rise and development of slavery.

Ans. In the earliest stages of civilization, viz.; in

the age of savage tribes and raw militarist, the institution of slavery was unknown. The reason being that the savage was in no position to establish his superiority over his neighbour because he was engaged all the while in the struggle for existence and he lived from hand to mouth. The early raw militarists also could not establish the institution of slavery because they believed in killing their captives and had no patience nor restraint on their impulses so to preserve the captives. It may therefore seem fairly certain that the rise of the institution of slavery was synchronised with the development of civilization. It remained a feature of human society for a pretty long period.

The first rise of the institution of slavery is easily discernable in the softening of manners of the warriors or at least in the cooler perception which dawned upon the conquerors that if they preserved their captives it would be more advantageous to them than to kill them. We can very safely conclude that slavery arose out of the relative position of the conqueror and the conquered. The captives became 'rightless' persons who were to be exploited for the benefit of the conqueror. First this system was made applicable to women and children but later on it applied to all male captives.

In short 'war' was an inevitable factor that led to the rise of slavery as an institution. The fate of these 'rightless' captives was entirely in the hands of their master. They may be flogged, maimed, sold, pawned, given away, exchanged or put to death.

It must be noted that there are two conditions which

always ensure the growth of slavery or servile caste. One of these factor is a certain development of industrialism and the second factors is warlike prowess which gives one an opportunity to use and supply slaves from the captives. The study of the historical development of slavery clearly reveals these two factors conditioning the growth and development of slavery.

In addition to these there are other varying factors which also account for the growth and development of the institution of slavery. Just as captives in war become slaves, the class of slaves could be created also by inheritance. Normally a slave's child is also a slave. Thirdly in most barbaric and semicivilized societies the numbers of the slave class are swollen by other causes such as debt, crime, and the *slavetrade*. In some cases slavery is the prescribed penalty for crime. More often when the man could not pay his debts he either fell into the slavery himself or sold in slavery his wife or children. He had such right under patriarchal family. Of course there was some kind of softening attitude show towards the *debt-slaves*. They were not as cruelly treated as captive slaves. Because the latter were always looked upon as enemies while the former belonged prior to his slavery to the same class as that of their master. We may even say that the increase in the number of the class of debt-slave ultimately worked as a softening influence upon the institution of slavery. The family of the debtor-slave could not see him treated with unlimited cruelty. They retain however illogically some right of protection. In fact the debtor-slave was no longer a mere stranger or an enemy. He is partially incorporatated in the

community and has some recognised rights, though by no means those of a free man. This improvement was also extended to the hereditary slaves who were born in the community. Thus started the distinction between the domestic slaves and those who were either captives or brought from abroad. The slave trade was an important factor in the development of slavery. Especially, the *unprotected strangers* and the captives were sold as slaves. And this trade flourished at certain period of time in human history.

In surveying the development of slavery one notices the gradations of domestic and foreign slaves.

Customs protecting the slave from undue tyranny are found in the semi-civilized world. They are traceable to the influence of Mohammedanism. In this case the distinction between the domestic and the foreign slave is well marked. Among Mopangwe, the house slave can only be sold for an offence, and here the slaves call their master 'father' and are well treated. The Fantis recognise the distinction between the slaves of their own tribes and among the Ibu, slaves can hold property, build houses and marry. They are then ranked as free, subject to payment of yearly tax and signifying light serfdom. Similarly at Sokoto, the slave is at the age of about twenty wiven a wife and set up in a hut in country. In mohamedan countries the slaves had a right to change their master. The marriage of the slave generally depends upon the will of the master. In case of property their rights vary greatly, but here again the distinction of the domestic and foreign slaves makes itself felt. The

tribers where the slaves are given protection are either mohammedanised or Christianized.

Historically speaking, in the early Babylonian Empire slavery was fully developed as an institution, though slaves were not so numerous as they became afterwards. In the contract slave is not spoken as a man but as chattel. The information about conditions of Egyptian slavery is not precise. However the universal features of slavery seem to be constant even in the Egyptian period. The history of slavery among the Hebrews is important and interesting. It makes a strong distinction between Jew and Gentil. It also indicates the progress which we can trace in law and custom affecting the position of slaves. He is still referred to as a chattel. The Leviticin code however comes as near as possible to the abolition of Hebrew slavery. Nevertheless it lengthens the period from seven years to fifty. The Hebrew law "ameliorated the position of slave by a distinct touch of humanitarian sentiment".

With the discovery of the new world and the circumnavigation of Africa, a fresh economic position arose, making slave labour advantageous from the intrial point of view, At the same time a vast black pcupulation was but at the disposal of the far stonger white man and thus slavery grew up again in a new and in some respects a more debased form. The Portuguese began imposing negro slaves in 1442, and obtained a bull sanction the practice from Pope Nicholas V in 1454. In the new world which Columbus had discovered Spaniards were making slaves freely of Indians and

treating them with greater cruelty. Regular black traffic accordingly began, notwithstanding successive efforts made by the Popes, when they grasped the situation, to suppress it.

This second slavery was put down by a distinctly ethical movement. It began with the Quakers in the seventeenth century. George Fox had already desired the friends in America to treat their negroes well, and that after certain years of servitude they should be set free. In 1727 the Society declared that slavery was not an allowed practice. In 1783 they formed an association for liberating negroes and discouraging the traffic. English Committee for the abolition of the slave trade was formed in 1787 and the motion for abolition of slavery was carried out in parliament in 1807. In 1794 slavery was abolished in French colonies by a decree. Napoleon restored slavery in 1802. However, the good offices of Britain at the treaties of Vienna forced France to yield on the point of abolishing slavery. An Anti-slavery Society was founded in America in 1833, and at the cost of civil war emancipation was proclaimed in 1863. Unfortunately the legacy of slavery in the form of racial discrimination still dominates certain parts of the so-called civilized world.

To conclude we may say that the principle of equality of all classes before the law can hardly be said to have been accepted by the Western World as a whole. The whole structure of mediaeval society had been based upon the principle of subordination. The order of society which incorporated slavery was confronted with the

ideas Christain Brotherhood, natural equality. These two principles were the first to undermine the institution of slavery in the course of the twelfth century. To add to this other factors such as the growth of industry and the complex forces, ethical, political and economic which transformed the old feudal system into organised state also undermined the structure of slavery. Under the above mentioned force slavery proper disappeared. But for the work of completing the destruction of slavery two more centuries were needed.

Q. 3. Give a comparative account of slavery among the Babylonians, Egyptians and Hebrews.

Ans. In the early Babylonian Empire slavery was fully developed as an institution, though slaves were not so numerous as they afterwards became. The slave is spoken off in the contract as a chattel. They are reckoned in a transfer as so many pieces of goods. The runaway slaves were fetters. Slaves recruited by capture by debt and by sale of children and wives by the husband and fathers. Slaves were inherited, they could be pawned and could be given away or sold.

The code of Hammurabi provided for slaves against their masters only in case of debt slaves. They could repudiate their master in which case penalty is higher as one of losing an ear. In practice, however, the punishment for running away was severe. Some of the provisions in the code of Hammurabi are very interesting. For instance 'If a doctor has treated the severe wound of a slave of a plebian with a bronze lancet and has

caused his death, he shall render slave for slave.' 'If he has opened his abscess with a bronze lancet and has made him loose his eye, he shall pay money half his price.

Debt-slaves were in a slightly better position. Their bondage is limited to three years. Further, the person, seized by a creditor in dstraint is protected by relation or price, according as he is a free man or slave. In practice the position of the Babylonian slave was probably much more favourable than it appears legally. Slaves often appear as principals in business transaction. They carry on the trade of banking and have a peculium which is assured to them. Out of this peculium, the slaves could buy back their livery. Slaves could enter into contract with other slaves and also freemen. They could sue and be sued as though they were free. On the other hand they might be branded. In short it appears in Babylone, there were different classes of slaves, distinguished in practice and by custom if not in law and that, while some of them had practical enjoyment of various rights, the conception of chattel slavery had not disappeared.

In case of Egyptian slavery, we have no such precise information as we have in case of Babylone. In case of Egypt, its history is spread over a period of four thousand years and that itself makes difficult any general statement about the conditions of slavery in the absence of precise information. However, some broad features of slavery also appear in case of Egyptain slaves.

Slaves were recruited either by capture or slave-trade. Prisoners were taken for service on the public

works, or to the harems and for this purpose, in addition to slave captives there was a stream of girls from various places. The pyramids, the great temples, the places were built by the sweat and tears of the slaves, In Egypt the slave property so-called was not indeed wholly or at any rate not at all times, destitute of any rights. A number of a slaves were punished with death. It would be truer to say that in a depotic land like Egypt, the distinction between free man and slave before the law was of less accute than in a civic state. In a sense, in Egypt, all classes were 'rightless'.

The history of slavery among the Hebrews is interesting both for the strong distinction made between Jew and Gentile and for the progress which we can trace in law and custom affecting the position of the slave Whether they were recruited by capture or by purchase, Gentils clearly became slaves and the law ended by regarding the Gentil as the only slave whom a Hebrew ought in strict propriety to hold. The laws for the protection of the slave apparently apply in the main to the Hebrew only. The period of service is limited to six years. In the seventh year he shall go free for nothing. It is contemplated that his master has given him the wife, and in that case she with her children would remain with her master and he might therefore choose to abide also. The Hebrew father might sell his children as slaves. The release in the seventh year was not applicable to a girl slave. But she could be redeemed. The code further provides that either male or female slave should obtain freedom for loss of an eye or a tooth. The distinguishing feature of Hebrew slavery is

the true position of the slave as a chattel whose price must be made good, rather than as a human being for whom retaliation can be demanded.

The code of Deuteronomy does not make any fundamental change in the position of the slave, though, it breathes a more human spirit. The fourth commandment reads as follows :—

“That thy man-servant and thy maid-servant may rest as well as thou.” The Hebrew slave is to be reduced in the seventh year and released with gifts. “When thou sendest him out free from thee thou shalt not let him go away empty. Thou shalt furnish him liberally out of thy flock.” The provisions as to the marriage of the slave to a wife provided by his master disappear, and the Hebrew woman is to be free as well as the man. Nor is there any reference to the sale of daughters. In the priestly code there is one definite change which appears reactionary. For the slave is to be released not in the seventh year but in the year of Jubilee, but in other respects it is considerate to the slave and denies that he ought to be a bondman at all. It is the Gentile who is the appropriate bondman. The code says, “Over your brethern ye shall not rule with rigour.” The Levitical code comes almost near the abolition of Hebrew slavery. Nevertheless it lengthens the term from seven years to fifty,

Comparatively speaking, the development of Hebrew law and custom in relation to slavery did ameliorate the slaves position by a distinct touch of humanitarian sentiment and it persisted in the distinction between the

domestic slave and the foreign. The category of the domestic slave was the important factor in softening the attitude towards slave.

Q. 4. "Slavery was of very secondary importance in Hindu Society compared with the caste system." Discuss.

Ans. In India, according to Hobhouse, slavery was already known in vedic ages. The institution persisted in Brahmanic period, although its existence was denied by the Greek travellers of Alexanders time. But Hobhouse further opines that "slavery was of very secondary importance in Hindu society as compared with caste."

In India the caste system reached altogether abnormal development. As a functional division of society caste system was prevailant in the elementary from in all societies. The Aryans were a race of whit men who came as conquerers and, the contrast between the conquering. Aryan and the subject dark-skinned Dasyus became pronounced. Towards the end of Vedic age the 'Varna' system took a rigid shape. They divided people into four categories, Brahman, Kshatriya, Vaisya and Sudra. Of these four the first three, Brahmins, warriors, and farmers, were all Aryans and the twice-born. The Sudras alone were the once born and the slaves of all the rest. These were the four. If we examine the relative positions of a Brahmin and Sudra in the Hindu society it furnishes an analogy between a caste system and a slave system.

Sudra according to Manu is a born slave. 'A Sudra though emancipated by this master, is not released from servitude; since that is innate in him, who can set him

free from it?' The Brahmin can take at his pleasure one or two articles from a Sudra, which a Brahmin may require for sacrifices. Sudras have nothing to do with sacrifices. Besides to kill a Sudra is a minor offence and the penance for killing a Sudra to give ten white cows a bull to a Brahmin. The defamation of a Brahmin was punished with severity.

For a Sudra to have anything to do with a woman of the twice-born caste was a serious offence. Finally, Sudras serve as scape-goats. It will be seen from these accounts that the rigid division of society into four castes gave automatically, to the superior castes all the privileges that the free man enjoyed where slavery as an institution thrived.

The distinguishing feature of the caste system was that men were born in different castes and there was no possibility of any change from one caste to the other. The order was fixed and final. The rigidity between the castes became so great that it subsequently developed the system of untouchability. Again, the caste system and the elaborate code of duties and other types of behaviour for a member of every caste was not only laid down in the 'Shastras' but it was scrupulously followed. It gave the caste system a religious and moral sanction. This being the case, slavery was of secondary importance in the Hindu society as compared with caste.

Q. 5. Enumerate and explain the outstanding features of caste system in India.

Or

What is caste system ? How does it differ from class ?

Ans. In all forms of societies and races some sort of functional social stratification is always found. The only difference is that in most cases it remains in an elementary form and elastic. The peculiar feature of the Indian caste system is that in India the afore-said process has crystalized into watertight compartments. And it has become permanent feature of the Hindu society.

It is very difficult to give cut and dried definition of caste. We may offer fairly accurate description of caste system. 'A caste is an endogamous group or collection of groups, bearing a common name and claiming a common origin, following the same traditional occupation and occupying the position of superior and inferior rank of social esteem in comparison with other groups maintaining a social exclusiveness with reference to diet, marriage and observing certain ceremonies and rituals.' The essential feature of caste are thus food, marriage restrictions, hereditary, occupation, hierarchical organization, social exclusiveness and religious sanction.

In India, social stratification has, through caste, been carried to lengths unparalleled elsewhere. Hindu society is divided into about 3,000 castes and each of these is segregated from every other by restrictions with regard to marriage, food and sometimes even personal contact. A person's caste, his station in life, his occupation, the people with whom he may associate and among whom he may marry all determined for him by the fact of his birth in a particular caste. It is pre-

determined of him by the law of Karma or Purva-Sanchit.

The first distinguishing feature of the Indian caste system is its absolute rigidity and immobility. A man dies in the same caste in which he is born. And it is the caste that determines his station in life.

The caste system again prescribes a certain kind of food for different castes. For instance, a Brahmin is not allowed to eat non-vegetarian food : Kshatriyas and Vaisnyas can but even for them certain kind of non-vegetarian food such as of buffalo is forbidden. But Sudra can eat any type of food.

Of all features of caste system, endogamy is the most important one. The essence of the system is endogamy. Occupation, for instance, though usually associated with caste, has never been an essential part thereof. Coles brooke writes, 'Daily observation shows even Brahmins exercising the menial profession of a Sudra.' But the different castes are strictly endogamous. Each one must marry within his own caste and within the subgroup if there be any in that particular castes. Brahmins for instance, if they are divided into 'Deshastha' and 'Konkanastha', a Deshastha groom must marry a Deshastha bride alone. Inter-marriage are strictly forbidden. The system has become so rigid that intermarriages become extremely difficult because two persons belonging to two different castes differ in their food-habits, cultural-habits etc.

Thirdly according to the Indian caste system, the caste of jati is more often than not named after the hereditary profession and the son inherits the profession.

of his father. There are thus jatis such as, sutar, lohar, sonar, koli according to Carpenters, Black-smiths, Goldsmiths, Fishermen respectively. And these occupations are for the most part hereditary and even if someone changes the occupation, the caste name remains the same and the rules of endogamy apply. The caste system however forbids Sudras to undertake certain types of occupation. For instance, a Sudra can not perform tapas, cannot recite Vedas etc.

The fourth one is the hierarchical occupation. There is a definite social gradation in which the different castes are related as higher and lower. The Brahmins are at top of the ladder whereas, Sudras are at the lowest rung of the ladder. Brahmins are twice-born, and they alone can devote exclusively to lore and learning. This gives them a position of advantage. He is placed even higher than the king whose duty is to rule. Agriculture and trade is in the hands of Vaishyas over whom the king rules. Where as Sudras are properly speaking rightless mass of people.

Finally this rigid stratification is sanctioned by the religion. The violation of the system is an offence. And the law of dharma says that the advancement of each one can be best brought by each one sticking to his own station in life and doing his duty prescribed by dharma loyally.

We have already described what the caste system is at the beginning of this answer. We shall presently note the difference between a caste and a class.

There is a resemblance between classes and castes.

in as much as both are the forms of social stratification implying a sort of consciousness of superior and inferior. Secondly both of them are the distinguishing feature of Practically every society, save the primitive savage tribe. However the two differ in most important respects.

Classes are elastic; whereas castes are rigid. One can on his merit strive for money and success in life and with wealth he can change his social status implied in the class distinction. A man may be born in a particular class, but is not predetermined for him that he must die in the same class. There is a possibility of his moving upwards or downwards. This is well high impossible in case of caste system. Once a man is born in a particular caste he remains in it for his life time and makes his children suffer the same fate. Thus classes are changeable, while castes are water-tight compartments. Secondly classes are secular in origin; they are capable of adaptation to changing environment and are determined by social needs. Castes, however, are believed to be divinely ordained. They are founded on religious dogmas.

Finally while the class distinctions have served as an impetus to further progress, the caste-distinctions have proved a great drag on social progress.

Q. 6. What are the modern trends of caste system in India? What are the factors which affected the caste system in India during the British Rule?

Ans. It is true that caste system is on the whole rigid, but it is unhistoric to speak of its utter inflexibility. The caste-system has undergone many changes and occa-

sinally shown considerable adaptability; and its survival even to this date is in no small measure due to its partially fluid character.

Speaking about modern trends in the caste system one can definitely say that the rigid distinctions are watering down. The process however is bound to be slow. The caste distinctions in so far as they applied to food-habits and occupational restriction are rapidly disappearing and in the urban areas they have almost disappeared. We can find a Brahmin taking to non-vegetarian food and we can also see a Brahmin running a cobbler's shop. Similarly there does not exist any bar for any persons belonging to the lower caste to do the jobs of a Brahmin except a job of a priest. A Sudra can do Vedadhyan.

There is another distinguishing trend in modern times and that is the myth of religious sanction behind the caste system slowly exploding. Nobody takes it for granted that it is the law of Karma that decides his caste. The sense of guilt which was formerly attached to the violation of the rules of caste system has totally disappeared.

However, the essence of caste system viz. endogamy still persists. It is true that there are cases of intermarriages but they are few and far between. An Indian, however highly placed and advanced in education still prefers a bride from his own caste. Some how or other the differences of cultural traits in different castes have not yet been destroyed. To some extent even social exclusiveness persists. For certain ceremonies one can

find people of particular castes coming together. Even the so-called public associations, clubs, and charitable trusts show a tendency of caste-wise grouping. Even then the older type of rigidity is certainly disappearing.

In assessing the modern trends in caste system we have to make a difference between rural India and Urban India. It might be said that older pattern of caste system still survives however in weaker form in rural India, though in urban India it is fast losing its rigidity.

British Rule brought new ideas and new ideals in India. And broadly speaking these new ideas of equality material advance and the ideals of democracy and classless society were the factors responsible for slowly undermining the caste system in India.

The first important factor nibbling at the root of the caste system was the spread of Western Education. The reformist movements emphasising the essential equality of men, the growth of nationalism and the exigencies of modern life have all combined to undermine the basis of the institution of caste. Thus the basic principle of the caste system - the law of Karma - is challenged and many of its conventional restrictions are disregarded. Social and religious privileges and disabilities born of caste are no longer recognized in law and only partially in custom. The three distinguishing features of the Indian caste system are, occupational, inter-marriage, and inter-dinning restrictions. These restrictions are fast disappearing under the reformist movements and liberal education. It may be said that the growth of city-life, the exigencies of

office work, railway-travelling, have forced people to ignore caste-restrictions about food. The wide contacts in the colleges and other public institution are bringing about intermarriages. The growth of nationalism has emphasised equality.

Thus the change of ideas and ideals has worked towards the slow undermining of the caste system in India.

Q. 7. Explain fully the terms 'class' and 'caste'. What are the criteria of class distinctions. (B. U. 1961)

Ans. "The histories of mankind which we possess are in general only of the higher classes". This observation of Malthus has a wider implication than he himself imagined. To some sociologists the above statement poses primarily the task of assessing the role of class conflicts, of determining the significance of the upper and the lower classes in shaping the form and content of a culture. There is no doubt that "social stratification" is a characteristic of all known societies past and present.

Communities are socially stratified in various ways. But the principle type of social stratification is seen in the phenomenon of the 'class'. Social class are formations expressive of social attitudes. They are not like other associations or like "political class". The class system emanates from and profoundly influences, the whole mode of life and thought within the community.

A 'class' may mean any category or type within which individuals or units fall. We may speak of bachelors, cine-goers or social reformers as constituting a 'class'. We may think of artisans, physicians, lawyers, engineers as classes. But these are occupational categories

related to one another in a social structure. What we mean by "class" as a principle of "social stratification" is quite different. Wherever social intercourse is limited by considerations of status, by distinctions between 'higher' and lower", there social class exists. A social class is defined as any portion of community marked off from the rest by social status. Thus a system of social classes involves a hierarchy of status groups, the recognition of higher-lower or superior inferior stratification and finally some degree of permanency of the structure.

On the subjective side, the "class" manifests group attitudes, which are related to the objective side of the "class" arising out of differences in income-levels, occupational distinctions, distinctions of birth, race, education and so on. But these objective differences in society when coupled with order of superiority inferiority alone give birth to the 'class'. It is a sense of status stratifying the whole society.

The 'class' however should not be identified with economic division. Because such identification is inadequate. For instance, there status-class differences that do not correspond to economic differences. Secondly, the concept of class loses its sociological significance if it is identified purely with economic division. Economic division does not unite people and separate them from other unless they feel their unity and separation. We do not have social classes unless class consciousness is present.

Again, social class and occupation, though intimately connected should not be identified with each other. The reason being that the class distinction basically rests not

on function but on status. In modern society however occupation is particularly useful general index of social class especially in countries like America.

This brings us to the question of criteria to determine the social classes. The oldest type of classification seems to be dichotomous. Thus we used to distinguish between the few and the many the elite and the masses, free and servile; the rich and the poor, the rulers and the ruled, the educated and the uneducated and finally as Maxist described, the bourgeoisie and the proletariat. In modern times we also hear of a tripartite classification such as, upper class, middle class and the lower class.

We may therefore be interested to know the grounds on which such classifications rest. It should be noted at the very outset that the 'grounds of status' vary from society to society, and from time to time in any given society. Thus status may be based upon differences of birth, wealth intellectual attainments. Frequently, status is determined by a combination of two of these factors. The 'class' exhibits any single controlling factor round which others cohere.

When the class is determined and permanently fixed according to birth it becomes a caste. A caste is a close-class system which does not allow any kind of mobility. As in India for instance, a son of a Brahmin remains a Brahmin even though he is poor uneducated and serving a person who comes from a lower caste. As against the close-class system we have also the open-class system in which birth is no hindrance to a change of class. Here it is the status one acquires by virtue of his

wealth that gives him a status. The close class system was mostly a legacy of the feudal system of society. We may add here that lineage, national origin, religion and colour are criteria which compare, at times quite effectively with wealth. But wealth does remain a powerful criterion of the common standard for social distinctions.

When a status is wholly predetermined so that men are born to their lot in life without any hope of changing it, the class takes the extreme form of caste. By and large, the most significant exposition of the caste system is found in the Hindu Society. Every Hindu necessarily belongs to the caste of his parents and in that caste he inevitably remains. No accumulation of wealth and no exercise of talents can alter his caste status, and marriage outside his caste is prohibited. It resembles more or less a fixed order of occupation for a Brahmin, Kashatriya, Vaishya and Sudra.

UNIVERSITY QUESTIONS

Q. 1. In the primitive group we find as a rule no distinction of slave and free, no serfdom, no castes and little if any distinction between chief and follower—Discuss this statement with special reference to the rise of class. (B. U. 1955, '58) (See Q. 1)

Q. 2. Discuss the factors giving rise to slavery. Show how institution disappeared. (G. U. 1954, '61) (See Q. 2)

Q. 3. Give an account of the rise and development of slavery. (B. U. 1954) (See Q. 2)

Q. 4. Discuss the rise, development and effects of the institution of slavery (K. U. 1954) (See Q. 2)

Q. 5. Give a comparative account of slavery among the Babylonians, Egyptians and Hebrews. (B. U. 1953) (See Q. 3)

Q. 6. 'Slavery was of secondary importance in Hindu Society as compared with caste'—Discuss. (B. U. 1955) (See Q. 4)

Q. 7. Enumerate and explain the outstanding features of the Indian Caste System (G. U. 1954; 1960) (See Q. 5)

Q. 8. What are the factors which affected caste system in India during the British Rule? (G. U. 1954) (See Q. 6)



CHAPTER X

MARRIAGE AND STATUS OF WOMEN IN PRIMITIVE SOCIETY

Q. 1. Discuss the position of women in primitive society. (B. U. 1954, P. U. 1952, 1959)

Ans. No one can read history of social institutions without being impressed by the changefulness of social conditions. The status of woman changed as the phase of family life changed. In the tribal phase, the status of woman was very low indeed. One may doubt if she had any status at all. The very fact that she needed a protector and that she was helpless in the absence of a protector clearly goes to show the absence of any status to women. David Collins writing on the topic of capture of women gives a very good account of the savage abduction which was a common feature of those times. He writes, "The poor wretch is stolen upon in the absence of her protectors. Being first stupified with blows inflicted with clubs or wooden swords on the head back and shoulders, every one of which is followed by a stream of blood, she is dragged through the woods by one arm. The lover, or the ravisher is regardless of the stones or broken pieces of tree which may lie in his route, being anxious only to convey his prize in safety to his own party, where a scene ensues too-shocking to relate. This outrage is not resented by the relations of the female, who only retaliate by a similar outrage when they have the opportunity'. Such is the constant practice and the abducted women become the mates of

their captors and remain incorporated into the horde to which they have been handed over.

In the tribal phase therefore, the woman had definitely an inferior status, in the first place, the division of labour had its first result, the exploitation of the weaker partner. Among the hunters man had advantage over woman in every sense and she had always to depend on him for her protection. Economically too she was at a disadvantage. She could collect only herbs which were of very little importance as compared to food and clothing collected by man. Again, pregnancy lactation took their alternate heavy toll. Lactation, in those days was a matter of years. Women in those days become slaves. This status was the result of the lack of sympathy for women on the part of men. Marriage by capture and exogamy further depressed the status of women by separating them from their own blood kindred and stranding them in strange tribe. Finally the women were always cooped in the family confines. Men were organized; women were not. These factors contributed to the inferior status of women. Man was the owner of the woman.

When the tribal phase passed into the high kinship phase, the status of woman did rise high. When the institution of marriage arose, there began a secular struggle between man and woman which continues even to this date. We may even say that during this phase woman—"the slave and the domestic utensil of the savage man"—attained to a position which she has never recaptured in the course, of all subsequent evolution. Among some races; during this phase, she dominated the

men. She was the head of the family. Such institution is known as Matriarchate; and in certain other cases woman also dominated the political life. We find the instances of Gynaecocracy or Government by women. Women tilled the soil (by primitive hoe-culture) and thus had the control of the food they grew. They cooked the food, tended the children and made the clothing of the tribe. The marriages were arranged by the chieftainesses of the lodges. The children belonged to their mothers totem and family. Lafitan says, "All real authority was vested in women. The fields and their produce are in their hands, they are the soul of the Council meetings; they decide on war or peace; they guard the treasure of the tribe. Into their hands, prisoners are delivered. They arrange the marriages, they rule and rear the children, and their blood decides their name and inheritance". These words are an eloquent testimony of the honoured status of women in those primitive days.

In the late kinship phase there was a renewed subjection of woman, In this era, wealth as a medium of exchange was concentrated in the hands of men and hence the power and importance of men began to rise slowly. Again the scales dip deep an unequally between man and woman. The man who owns any appreciable wealth does not serve for his wife in her mother's home. He buys her from her relatives, and she must leave home and kin and enter his house and dwell therein. She loses her old freedom in the fertile fields and is more and more confined to the house, over whose threshold is written, "And he shall rule over thee".

Matriarchate fall before the patriarchal aggression Woman has lost her command of food-supplies, her power over her children, her voice in the Councils. She is once more in strict subjection and her fate is sealed for some thousand years.

Even under the full familiar phase of society the position of women seems to be obviously unfavourable. But there are striking differences among different peoples in this respect. In some cases of matriarchal traditions, women seem to have secured a position of comparative freedom and dignity, life was certainly better for them among the Egyptian than among the Hebrews, among the Spartans than in Athens. Within her sphere, however circumscribed, she received honour. But even in the most alleviated circumstances women's lot was hard and degraded. Women's work is paltry and deadening. The wives are personal property of men. Women are the bearers and wet-nurses of the sons and heirs of men. The position of women remained almost the same even under the genaonomic phase (Tentons). Even the new Testament is quite explicit over this point of status of women 'Let the woman learn in silence with all subjection. But I suffer not a woman to teach nor to usurp authority over the man.'

In short in the great majority of uncivilized peoples, the position of women is in greater or less degree inferior to that of man in point of personal rights.

Q. 2. What do you understand by the status of women? Was the position of women in primitive society low? If so why? (K. U. 1955)

Ans. By status of women is meant the relative posi-

tion of women vis-a-vis men in society. This position may be defined with reference to the personal rights she enjoys in society as compared to the personal rights which, women's counterpart enjoys in any given society. The status may also be defined with reference to the relative advantages one enjoys in matter of exercising authority and in initiating action.

If we bear in mind the above definitions of status of women we cannot harzed conclusion that the status of women was always low in primitive society. On the other hand it would be more in keeping with facts to say that in the great majority of cases of uncivilized peoples, the position of women was in greater or less degree inferior to that of man in point of personal rights. And this inferior status of women also underwent variations during the different phase of early life. Thus for instance in the early tribal phase of family the status of women was miserable. The society consisted of savage men and the reasons for the inferior status of women was obvious. The causes were rooted in the tehniqye of the chase, the saxual, division of labour, the inherent laziness and roughness of women. Woman was a weaker partner in hunting and chase. The principle of division of labour naturally exploited the weaker partner. Man was stronger and active and women needed their protection. It increased their dependency. Economically too, she was not engaged in useful and important activities like collecting food or supplying clothing. That was another reason for her backwardness. Child bearing further reduced her to a position of entire dependency. The savage

man was callous and calculating to exploit the feminine disadvantages, which reduced women to the statue of slaves. The concentration of the techniques of survival in the hands of men gave them a superior status which was further cemented by the physiological disadvantages of women. We must add to these contributory factors laziness of the primitive men. Many of the duties which he could have done he forced them on women.

Marriage by capture and exogamy further depressed the lot of women. They were always stranged in a strangers family after marriage where they had neither any dignity nor any concessions.

Finally in an age of savage warfare, men were always united in action but the women were not. Men were organized, women were not. As a result of all these principal and contributory factors, the statue of the women remained very low in the great majority of primitive peoples.

The truth of the afore-said conclusion lies in the fact that, when the society developed to another phase called high kinship phase cultivating fields replaced living on hunting with this position of women changed. Women started cultivating fields, they became the controller of food. And it is an inexorable law that one who controls food controls everything. In this era women rose to such a high status that they have never reached the same height throughout the succeeding generations.

Then again there arose the idea of acquiring wealth as a means of exchange. Once again man tried to con-

trate wealth in his hands. The technique of living passed into the hands of men which enabled them to regain domination over women. Once again women are reduced to the status of minors. This position however differed in different places. Women had a circumscribed field, within that field she honoured in some places. But in other places she had a very miserable existence. The principal factor leading to this low status of women was the rise of patriarchal family wherein the patriarch was low into himself and others.

The modern age has done a lot to retrieve the lost status of women. Though we have not reached that stage of "woman dominance" in our age, we certainly recognise the principle of equality of status between men and women. It is the industrial revolution that has revolutionized the status of women. It has thrown open before them various careers. Even within the family she has different functions in relation to husband and children. She can prevent her physiological limitation of pregnancy by using contraceptives. Besides the industrial revolution has given her back her economic freedom which gives her initiative not only in the domestic field but also in the public field. She can make her own choice as regards her life-partner and social surrounding. She does not have to depend on man to make and determine the choice for her. In the wake of economic freedom she has also regained her political freedom which also is a contributory factor in raising her status in modern age.

Of course, where the countries are still economically and industrially backward women are still subject

to hardships and servitude, But there is growing desire among nations to establish international agencies for uplift of such backward areas. A woman to-day enjoys to a large extent the status of equality with man. This has also been achieved by progressive legislation which changes the law of inheritance; thus making them co-sharers with men. These are the various ways in which modern age has tried to improve the lot of women.

Q. 3. What were the methods of acquiring a mate amongst the primitive peoples?

(B. U. 1955, G. U. 1961, P. U. 1955, K. U. 1959)

Ans. Primitive tribes rarely consecrate marriage by religious ritual, but secular formalities are common. A Maricopa bride was supposed to be adept at supplying water, at cooking and grinding corn; unless she passed a formal test in these accomplishments, the grooms family rejected her. In view of her capacity to do useful work it was natural not to surrender her gratis. In some tribes, such as Maricopa, parents demanded nothing in return and the bride's and groom's kin merely exchanged gifts of about equal value to add dignity to the transaction. But compensation was very common, taking the form of exchange, service, or purchase. Since a woman was not bread-winner but an economic liability her husband naturally required assistance in order to support her "in the style to which she was accustomed."

Thus the simplest method of acquiring a mate in marriage without loss on either side was to exchange girls. Two families with a son and a daughter in each

would allow the young men to marry the girls. This method of acquiring a mate was a favourite one in Australia and Melanesia. But this method had very serious limitations. Obviously the ratio of male and female children could not permit all unions to be of this type. Further preferential marriages might or might not harmonise with exchange. For instance man's sister was given to his wife's brother in return for the latter's sister. But with the Murngin tribe this was barred. A man may marry his maternal uncle's daughter but not his father's sister's daughter, and since that is the relation in which groom's sister stands to his brother-in-law an exchange is not possible.

The ancient Hebrew custom laid down service as the method of acquiring a bride. It implies that the groom must reside with or near his connections by marriage. The service may be purely temporary, possibly of a year's time, or permanent. The Tamanak and other South American Indians developed this custom in a typical fashion. A son-in-law brought his hammock and other possessions to his wife's parent's home and stayed there fishing, hunting, falling trees, and generally acting as their servant. When the man serving for his wife in her family's settlement gives his daughter to her maternal uncle, he is relieved of part of his choices; on the other hand his brother-in-law gets a wife without having to render any service at all. This method illustrates primitive reciprocity.

The third method of acquiring a mate was purchase. Bride-purchase is never degrading to the girl. The Crow and Dakota consider it the most honourable form of

marriage. A man pays only for a competent bride of good character and unions of this sort is regarded as more stable than mere love-matches. In California, liberal payment for a bride enhanced the prestige of everyone concerned, a persons standing varied with the amount offered for his mother and the children of a man obliged to serve for his wife were at the bottom of society. The method of Purchase was highly developed in Africa, where chiefs and wealthy men quite commonly bought six wives and more, whence the derth of women for others. Some, therefore, sought illicit relations with the wives of the older tribesmen. Full payment for a wife generally entitled the Negro husband not only to her person and services, but to all her offspring whether begotten by the lawful husband or not. Purchase generally implies the right to take the wife to one's home or settlement. But even in Africa, where this practice was common, it did not degrade woman to the status of a chattel that might be sold to another man at will.

Though the aforesaid standards were the ideal standards, individuals, as is the case in all societies departed from these practices some of these individual deviations i. e. going away from the accepted standard was strongly condemned and in certain cases it was even punished by death. Others were condoned or where the unions became permanent they were recognised as marriages. Some persons, therefore did employ the unorthodox means of eloping with a girl or arrange runaway matches. Such marriage were strongly conde

nned at first but later on they were accepted if the
overs keep outside the prohibited degrees of kinship.
The irregular marriages, though not condemned for ever
would not be reckoned as one based on purchase.

It may thus be seen that primitive people followed
different methods of acquiring a mate. such as exchange,
service, and purchase. These were the metoods employed
after the institution of marriage was settled. Prior to
that when man was in the early tribal phase marriage
by capture was the method of acquiaing mates.

Q. 4. What are the restrictions on an individual
in the choice of mates? What are the effects of such
restrictions.

Ans. Almost all societies recoil from the idea of
ncest i. e. from the idea of parents mating with their
offsprings or brothers mating with their sisters. However
even this type of mating was favoured in Peruvian and
Hawalian royalty because the rulers there could not find
other mate of equal rank and they wanted to maintain
purity of their blood. But such cases are exceptional.
Barring such exceptions, the closest kin is thus a prohi-
bited area, which makes an individual to seek a mate
outside this prohibited area. Beyond the closest kin, the
circle of prohibited area varies greatly. But even in
this field the customs prevail. Some people prefer to
narry with certain kinsfolk; others guard against such
unions. The rule forcing a person to marry outside his
group is called exogamy. It thus puts restriction
on the individual either as regard local unit or to one's
kin. The local exogamy rests at bottom on kinship
xogamy.

Exogamy as rule restricting the mate-choice had been practised different communities. In some cases, bond between the persons of the same clan even when no blood relationship existed, was prohibited. Australians, for instance, will not mate with members of similarly named clans living a hundred miles away. The Chinese forbid marriage between individuals of the same surname.

The reverse of exogamy is endogamy. Endogamy takes the form of prohibition to marry outside the clan, as in old days among gypsies, or the caste as in India. There were social if not legal bars on the intermarriage between slaves and freemen and between commoners and nobles. The rules of endogamy therefore require that persons must marry within their own class. Peruvian and Hawalian incest rested on this principle of endogamy. In India the caste system involved strict endogamy. The Masai Blacksmiths also illustrated an endogamous society.

The third type we get is the preferential mating. Many primitive societies seem not to be content with the general rules as to the group outside or within which individuals must marry, but particularise what person should be married. Australians and the majority of primitive people generally divide cousins into two classes. Some prefer marriage with first cousins, others ban it. Cross-cousin-marriages are usually allowed. But in addition to these there are two other types known as levirate and the sororate both providing for remarriage of widowed persons. Levirate is the practice of a man's

marrying his brother's widow. It is not only a right but also an obligation. A North Siberian woman may be too old to fulfil wifely duties, yet her brother-in-law is under obligation to marry her after the decease of her husband. On the other hand in many societies young men find it difficult to get a wife; in Africa there is usually a bride-price, which a youngster cannot readily get together. Under such circumstances people are too glad to receive a wife by inheritance. The sororate is similar replacing of dead wife by her younger sister.

These are some of the restrictions on the individual's choice of acquiring a mate. Far more various and difficult to understand are the rules of exogamy. Of these various rules it seems possible to say three things generally. The first is that they tend to bar marriage between people who are bound together by some other important relation. Thus the totem or the clan which is exogamous is also as a rule bound in a kind of brotherhood to mutual assistance. The second thing is that the particular relation which is the commonest bar is that based on blood kinship. Thirdly the violation of the rules of exogamy, whatever they are, is generally regarded with peculiar horror. It is an object of public vengeance. These restrictions on the individual's choice have an ethical character. For us prohibition of incest is the only form of exogamy which persists.

In earlier customs we find rules of endogamy restricting marriage by clan or caste exclusiveness, and of exogamy restricting it by rules bearing an indirect or irregular relation to the natural feeling which we are

led to conceive as their starting point. In more civilized societies, the endogamous restrictions are slowly crumbling down and the latter reduced to a simple expression of the permanent feelings from which we suppose them to emanate. In both directions we are trying to discard rules which hamper the free exercise of choice in accordance with normal human feeling.

Q. 5. Classify marriage according to the number of parties to the union and discuss the bearing of these forms on the status of women. (B. U. 1953)

Or

Discuss the various forms of marriage prevalent in the primitive society and state their effects on the position of Women. (K. U. 1959)

Ans. In dealing with the classification of marriage we have first to ask, who or rather how many, are the possible parties to a marriage. It is (a) a union of one man with one woman or (b) of one man with two or more women or (c) of two or more men with one woman, or (d) of a group of men with a group of women. All these are types of marriage which exist or are alleged to have existed.

Monogamy is the type of marriage in which there is an union of one man with one woman. Approximately the ratio of male and female births is even and monogamy seems to be natural condition. However if the natural ratio is disturbed the result is plural marriage which may be either of the type of polygamy. Monogamy is the rule of some primitive tribes. The Hopi insist upon it, so do various prigmy groups. More fre-

quently it is not compulsory but actually prevalent. One mostly contended themselves with a single woman.

Polygamy is a type of union of one man with more than one i. e. two or more wives. Polygamy depends not only on the ratio of adult men and women but also on economic and social factors. When the women farm, as often happens in Africa, every additional wife adds to the larder. In Africa, absolute monarchs take unlimited number of wives by royal prerogative, and wealthy stock breeders can buy many wives. Polygamy is neither primarily due to masculine lust nor is it considered degrading for women. In primitive societies men had sexual relations outside matrimony and without its duties. They married additional wives because it enhanced their social prestige or because of its economic value. In some cases the first wife induced her husband to get another wife and several wives got along with surprising harmony.

Polyandry as an established institution is very rare when one woman consorts with more than one man, the result is polyandry. It is true that many primitive tribes permitted a wife to consort with many men. This simply means plural sexual relations but not plural marriage. Marriage does not imply only sexual intercourse but a fitted bond with specific mutual duties. Thus an Eskimo may oblige a visitor by surrendering his wife temporarily, but it is no polyandry. In Tibet and among the Toda of southern India, a woman is legally espoused by two or more men. In some cases several brothers jointly live with a woman, all being socially on a par

both as husbands and as father of all her offspring. When the husbands are unrelated they may live in different villages and the woman usually spends a month with each in turn. All the men enjoy equal marital relations but the official status of a 'father' to the children is established by a ritual.

Marriage being a permanent bond of fixed mutual rights and duties there is no such thing as a group marriage anywhere. Temporary looseness is not to be confused with group marriage, which is purely a hypothetical condition. For instance, the Masai warriors live together with the girls of the settlement. But this involves no further obligation and therefore cannot be classed as fixed marriage relationship. There is no evidence of any group marriage as such so there may be found some exogamous groups practise a some sort of combination of polygamy and polyandry. But to say that it constitutes a group marriage is a sweeping surmise.

One can hardly say that these different types of marriages had any appreciable effect on the status of women. On the whole the status of women in the primitive society was very low. Hobhouse goes to the length of saying that "Favourable as the position of woman under mother-right-family appears on the surface the truth is that it is no bar whatever to complete legal subjection. Among the Cibs for instance the position of women was inferior. In short, the different types of marriage according to number in the primitive society do not have any direct impact or influence on the status

of women. The status was due to economic and physiological reasons. And as we have already mentioned, polygamy was not considered to be a result of masculine lust nor was it a degradation of women. It was not the type of marriage that was responsible for the subjection of women. In cases of polyandry women did enjoy a greater degree of freedom but it seems to be confined to the capacity of maintaining plural sexual relations. In polygamy of course the man retained all the authority in him; but even there women were not regarded as chattels. In the majority of cases woman's status remained inferior.

Q. 6. Discuss the question of group marriage in connection with the earliest forms of marriage.

(B. U. 1955)

Ans. The question of group marriage is once again a controversial one. Sociologists themselves are not unanimous as to whether there was such an institution as group marriage. All the evidence we have tends to point out in the direction of some kind of looseness. And temporary looseness, no matter on what scale should not be confused with group marriage. There is no such thing as a group marriage.

Hobhouse writes, 'Indeed, it can not be regarded as certain that any such institution as the actual marriage of two groups as distinct from the combination of polygamy and polyandry with certain marriage taboos, has ever existed.' On a controversial topic like group marriage it is better to marshal evidence which was found amongst some Central Australian tribes. The tribe called Urabunna has a peculiar custom. The tribe is divided

into two classes which are exogamous—that is a man must not marry within his class. Secondly there are distinct totems within the tribe and these are similiary exogamous. Thirdly each of the two classes is further divided into four groups and in choosing a wife a man is restricted to one of these groups. Thus there existed a group of men and definite group of women with whom they can marry and who are called their Nupas. Thus in the tribe there are men and women who are Nupas to each other—that is potential husbands and wives. A man will have one or more Nupas assigned to him as his wife. He will also have others to whom he is Piriaungaru—that is he has access to them under certain conditions. Simliarily a woman may lend his wife to any of his Nupas. Thus the husband has a prefential right in his wife and the wife in the husband. The husband will have a secondary right to other women as his Piriaungaru, while his wives are Piriaungaru to other men.

Now this scheme of marriage as it stands may be classified as a form of polyandry combined with polygamy, such as exists among Nairs. It is possible to explain the system as the relic of earlier customs where the two Nupa groups were actually married to each other so that intercourse between them would be promiscuous. But this is only a probable inference. What we actually find is not the actual marriage of true group, but exceedingly loose relations, polygamous and polyandrous within the groups combined with strict taboo outside them.

The looser type of marriages are almost confined to savage and barbarous races. It is here that we may find

the relics of group marriage. It is here that we find polyandry too. But as marriage hardened into an institution it had no place for any group marriage or ever promiscuity. The existence of group marriage therefore remains a hypothetical proposition. There seems to be no conclusive evidence to show the actual establishment of the institution of group marriage such.

Q. 7. Compare and contrast the position of women in mother-family and the father-family. (K. U. 1951)

Ans. A student of sociology often comes across two main types of family in his studies of the type of families in primitive society. Those two types are : Mother-right family and the father-right family. A contrast between the two should be instructive.

Under the mother-right family the wife, and under the father-right the husband, is the pivot on which the family relationship turn. Under mother-family, the wife remains the member of her own family. Under the father-family she passes out of her family altogether, she is separated from her family cult and family gods, her husband's people and her husband's gods are her gods. Under the mother family husband goes to live with the wife people and the position reversed, the children take mother's name and belong to her kindred. In case of divorce, they remain in the house where they are born. In mother-family it is the brother of the wife who acts as guardian of those children and discharges all duties towards them. Mother's brother is their natural guardian. The maternal kinsfolk stand together in blood-fend, they and not the husband protect the wife and the

children. They may even protect her and children from her husband himself.

Under the father-family it is the relationship through the male which counts. The father is the natural guardian of the children and in case of divorce he retains them. It is to him and his kin that the wife and the children look up for protection. In mother family relationships through mother is generally a bar to marriage. The degree are not carried so far as on the masculine side. Even in father-family the wife's family retains the right family the property passes through the woman, if not to the woman. Under father-right family it goes from father to the son.

In the end it may be remarked that while in the father-right family woman's status was at the lowest ebb it was under the mother-right family that women rose to the highest position they ever reached. It was at that time that they were the complete masters of the situation. They ruled over the family, their voice was heard in the Councils and they controlled the food. In the wake of the rise of the patriarchal family the influence slowly waned until at last it reached its nadir.

One more point of contrast between the two types of family is that where as in the father-right-family descent is determined through the father's name it is done through mother's name in case of mother-right-family. When all this is said and done one must admit that "favourable as the position of woman under the mother right family appears on the surface, the truth it is no bar to complete legal subjection."

Q. 8. Discuss the theories regarding origin of marriage. (K. U. 1953; 1959)

Ans. The origin of marriage in human society is really speaking shrouded in mystery and it still remains one of the secrets of science. The views of sociologists on the theory of 'primitive promiscuity' change almost as rapidly as fashions, and are much influenced by the subjective altitudes of leading authorities 'for' or 'against.'

The most agitated question on this topic is human beings by natural inclination polygamous or monogamous? This is the question easier raised than answered. We all know that the sexual impulse in human beings is polygamous or rather varietist, i. e., it is attracted by novelty and change. However, science cares more for truth than obvious beliefs and as such certain scientists have started advancing a theory that humanity by nature is monogamous. The arguments in favour of monogamy are as follows.

First, it is argued that general numerical equality of male and female adults in human. Communities go to show that "Nature's Plan" indicates monogamy. But even if equality was absolute—which in fact is not it may prove at the most that polyandry or polygamy are unnatural but it won't prove that monogamy is instinctive. For evidently ten men and ten women might just as easily live in a ground marriage or total promiscuity as in ten separate marriages.

Secondly, the advocates of the monogamous theory point out that no existent race has been found to practise

absolutely indiscriminate sexual promiseuity. It is contended that even the most primitive and nomadic savages lived in families and knew the institution of marriage. This argument is certainly erroneous. It rests on the confusion in people's minds between prehistory and the conditions and achievements of the lowest grade of hunting nomads known to us.

Thirdly, the monogamists ask if the people are not naturally monogamous why do they live in separate families even in primitive types. The answer is plain : Not monogamous instinct, and not indeed, any motive of sexual kind, but economic need and economic convenience have founded the marriage tie of primitive man.

Fourthly, it has been contended that the immense majority of contemporary primitive peoples live in 'monogamy'. But a monogamy, not of inclination, but of necessity. In fact the most frequent type of primitive marriage is polygamous.

Fifthly, it has been argued that natural jealousy of mankind makes indiscriminate sexual relations wholly impossible. However, this argument is not admissible since sexual jealousy does not disapprove the polygamous instinct. The probability is in the opposite directions.

Finally, the monogamists base their arguments on the the physiology of reproduction. It has been declared that women who habitually copulated with different men become sterility. This ascertain somewhat ill supported by evidence is based on the sterility of professional prostitutes. The argument of the monogamists therefore is based on the conditions of particular class which case

sterility may be due to some other causes. In case of prostitutes continuous and indiscriminate genital connection cause morbid local irritation which injurs the fertility of a woman. But these conditions do not obtain in a horde of savages. Even the factual evidence does not support the monogamous view. In India polygamy is practised even now and yet it did not show any signs of sterility in women. In fact in agricultural countries polygamous marriages were popular as an incentive to increase in manpower.

In short we have seen by now that all arguments put forward in favour of the instinctively monogamous nature of humanity fail before careful scrutiny. Let us therefore turn to the arguments in favour of polygamous theory.

Firstly, man authorities have tried to prove that primitive or prehistoric mankind had a special mating season and hence sexual congress can only have occurred at certain definite times of the year. Permanent monogamous mating is incommaditable with any special intensive sexual activity in recurrent seasons.

Secondly, on analogical grounds it is argued that among the gregarious and social mammals, no species has till now been found to practise exclusively monogamous pairing and parental responsibility in the herd.

Thirdly, many people believe that monogamous marriage is unnatural and illicit innovation. According to Seidlitz, exclusive union between man and woman seemed to the Chevsoors of the Cancasus illicit and disgraceful.

Fourthly, the trend of polygamous ideas and habits

gave the prostitutes an honourable position especially in antiquity.

Fifthly, religious prostitution also points out in the direction of polygamous nature of man.

Sixthly, it is argued on the basis of biogenetic law that wherever free intercourse with girls of their own age is suppressed and penalized by religion or law, prostitution appears forthwith as part of the social organism.

Seventhly, with the awakening and differentiation of individuality the polygamous urge became transfigured into romantic love among civilized persons who tend to prefer one and one object of love, above all other objects.

Finally, the reason to believe in the naturalness of polygamous inclination in mankind is the force and the universality with which the primitive love of novelty promiscuity breaks forth, as soon as the pressure of circumstances and public opinion is relaxed. There have been periods of "moral decadence," among civilized people. "If we expel nature with a pitchfork-back it comes a gallop." In short, the love of sexual novelty and variety is innately human and has not been eradicated by force or fear, or even by moral developments of culture and progress.

Q. 9. (a) Evaluate the evidence in favour of sexual communism.

(b) Discuss the feasibility of divorce in primitive Society.

(K. U. 1952)

Or

(c) Discuss the attitude of primitive and modern people towards divorce. (B. U. 1953)

Ans. (a) The hypothesis of sexual communism remains to be verified conclusively. This is an issue hotly debated. And a thinker of no less repute than Plato himself advocated it in his Republic. However this practice was restricted to the class of rulers. So far as the sociologists are concerned, some repudiate outright any hypothesis of group marriage. Morgan however strongly advocates the existence of group marriage in primitive society.

Morgan urges as to assume that all the men and women in each. Age group were either married to one another in actual fact or assumed to be so in virtual theory. Thus the whole community formed one great tribal kindred or family. Every member had several parents, because his father and mother have mated or married not exclusively but as member of their group.

This concept put forward by Morgan is hotly contested. Some of the objections are as follows :—

Firstly, it was denied that any sociological conclusions can be drawn from the facts he mentioned, as the terms of kindred and relationship were elaborate ceremonial expressions, methods of address as vague and meaningless as the convention that speaks of "the Brotherhood of Man." But this counter argument is not true.

Secondly, the opponents of Morgan bring forward another objection : They say that the wholesale age grouping was due to poverty of language. But again this

is untrue because primitive people have a wealth of terms for matters that interest or affect them. We may therefore say that when the primitive people first conceived and used the Age Group system of relationships committed all terms referring to individual paternity and the separate family. Thirdly; a more cogent argument against Morgan's theory of group marriage is that while paternity could not be in doubt. Morgan met this argument by saying that there was no preferential treatment to children and step-children. There was perfect equality in treatment. The system of Age Group is one of the highly valuable historical evidence from a far alien world in which the horde was. All and individual Nothing; in which all labours, all dangers, all goods and gears, and even probable, all women of the tribe were regarded and possessed in common. It is improbable that sexual communism developed in separate families, since the two are incompatible. But it was quite likely that it developed in the whole horde. The whole horde formed one great house-hold in which separate families and exclusive pairing were unknown, when the Age-Group system arose.

This seems to be the obvious conclusion. Morgan's final deductions correspond to the description given by Nicholas Damascenus centuries ago of the Galaktophagi, who have "all property and women in common". Therefore, they all call "the Elders among them as Fathers, the Young men Sons, and those of their own age Brothers". And it is as an institution from his Republic came to the same conclusions and recommended the same customs in his Republic. He prescribed to the citizens of his

Republic a communal or communist way of life, without private property of exclusive use of women. They should be one family, the Elders should be fathers and mothers of the younger folk who should honour them as their children. All of the same age should regard each other as brothers and sisters, and on reaching adolescence, they should copulate freely with their contemporaries as their husbands or wives.

Q. 9b. Discuss the feasibility of divorce in primitive society. (Agra U. 1960)

Ans. Just as the question of the number of parties to the marriage is important, the permanence of the marriage tie is equally important. It supplies an easier basis for the classification of marriage. In many of the lower races, the dissolution of marriage is so easy and frequent that it becomes a question whether the term marriage is at all applicable. In some other cases, the marriage bond is as strictly regarded as in the Roman Church. Here again there are no hard and fast rules but we can point out certain tendencies which remain fairly constant. We shall first distinguish the different possibilities of divorce.

Divorce may be perfectly free to either party; (2) Divorce may be free to both by mutual consent; (3) Divorce may be absolutely at the will of the husband or the wife. Again divorce may be free to one party or both on obtaining the consent of the family, clan or a court. Divorce may again be open to either party on certain conditions. These conditions may be infinitely various. Finally, divorce may be wholly forbidden,

marriage being indissoluble. In such cases separation may be allowed; but sometimes that too is forbidden.

Marriage is indissoluble among the Andamans, some Papuans of New Guinea at Watubela, at Lampong in Sumatra among the Veddabs of Ceylon and in the Romish Church.

Ordinarily, both in the civilized and uncivilized world marriage may be dissolved either at pleasure or under certain condition. Among uncivilized peoples divorce is not infrequently free to either party. The man dismisses his wife without ceremony, or injured woman leaves her husband without much ado and runs back to her own relations, or they part with mutual consent. In the higher stages of primitive civilization, the consolidation of the family under the higher authority of the husband tends to make divorce more and more difficult. Some times it drops almost entirely out of use. Some times with less justice, the power of divorce is left to the husband and withheld from the woman. It may at times entirely remain in the hands of the husband. Thus the Hebrew who was dissatisfied with his wife gave her in writing about his wish to divorce her and that writing sufficed to terminate the marriage. The divorcing husband lost the bride-price if the fault was his. The same applied to the woman in case she was at fault. The condition of pecuniary penalties often tended to make marriage relatively stable.

The conditions on which divorce could be obtained also showed variety. The husband could divorce his wife for unfaithfulness, sterility, and sometimes because th

Rears no sons; often too for disobedience, bodily defects or for moral failing. The wife again had the right to divorce her husband in case he neglected her or deserted her, or was importunate or treated her with cruelty but very rarely for his unfaithfulness. As a rule the divorced husband may marry again but this privilege was not always extended to the divorced wife. Sometimes she is wholly prohibited, sometimes she is allowed to remarry with the permission of her former husband.

The customs of uncivilized people to divorce vary so widely that it is very difficult to lay down any generalizations about them. It may be said that with a few exceptions mentioned at the beginning of this answer, divorce is generally allowed. It is however, generally, easier for husbands to get the divorce on easy terms, and very often also to the wife, or the two parties by mutual agreement. But it is sometimes restricted to special cases. As the patriarchal system began to rise and as the marriages by purchase increased in number, divorce tended to be easier to the husband than to the wife.

The attitude of the modern people to divorce is based on the recognition of equality between man and woman. In most parts of the world of to-day monogamy is an accepted custom and even though in certain countries marriage is considered as indissoluble, generally the divorce is made possible by the intervention of the court. It should be noted that divorce is not easy to obtain even if the two parties to the marriage give mutual consent. In the modern world it is the state that

intervenes and divorce requires not only the consent of the parties but also the consent of the court. The divorce is granted in case of adultery, Bigamy, Impotence, Idiocy, wilful desertion, venereal diseases.

The distinguishing feature of the attitude of the modern people to divorce is that it does not meet out only discriminatory treatment to women. And it looks upon marriage as a partnership. However in countries like America divorces are tending to increase on an alarming rate. The root-cause of this unhappy trend is the attitude of giving too much importance to sex in marital life and excessive emphasis on the freedom of individual.

Q. 10. Bring out clearly the significance of the various forms of marriage in primitive society.

(P. U. 1959)

Ans. An institution of the nature of marriage is apparently universal. It is highly improbable that the custom has anywhere left the relations of sexes wholly unregulated and its regulation includes the appropriation of individual men and women to each other. This appropriation gives us the different forms of marriage. The significance of the various forms of marriage lies in the prohibition and restrictions they imposed on the individuals who will be related as husband and wife. These various forms are also significant as stages showing the moral and intellectual development of culture and progress. Thus man, though by nature polygamous learnt to transfigure this instinct into the idea of romantic love culminating in prizing an individual object of

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love above everything and thus leading to the system of monogamy. On the other hand the tendency of certain people at certain stages of civilization to give a place of honour to prostitutes and to uphold religious prostitution (Devadasi system) show how they admired polygamy. Group-Age system for instance elaborates the ideal of sexual communism. Mostly however the significance of these different types of marriage lies in the fact that they define the relations between man and wife and also regulate sexual relations.

In majority of cases the union is easily broken; polygamy is in most cases allowed; polyandry is rarely allowed, licence on occasion is not infrequent, and occurs in all the grades except the higher Pastoral and in some of the lowest races the marriage tie is indissoluble but there is no reason to regard this as primitive institution. Sometimes polygamy is to be distinguished from the system of plural sexual relations. Again polygamy increases with the economic advance. In a country which was predominantly agriculturist, an additional wife meant an addition to the larder. The significance of polygamy does not lie in the masculine lust nor is it degrading to women. It developed more by way of necessity to solve the economic problem. Monogamy is sometimes advocated on the ground of universal jealousy but the significance of polygamy lies in its evidence that there was harmony among the various wives. Polygamy also brings out the significance of the rise of the male member in the family.

Polyandry is a rare form of marriage. The best example of this type of marriage is found among Todas

in Southern India and among Tibetans. The social significance of this system can be understood if we bear in mind that paucity of women must have led to this type. In some cases there was an unusual practice of killing female offsprings. Under such circumstances the ratio of men and women would be alarmingly unequal and polyandry become a necessity. Its significance may also be understood with reference to climatic conditions. In the polar regions for instance, Eskimos have always to struggle for existence and he is also continually engaged in chase. It is very uncertain affair and under such circumstances it is extremely impracticable for a woman to practice monogamy or for man to practice polygamy. Polyandry therefore becomes an obvious necessity.

As regards the "group marriage" of "primitive promiscuity" there is very little conclusive evidence to warrant any conclusion about the significance of those systems. There is no actual evidence that one group was married to another group. But very likely a horde was considered as one large household, where the Elders were fathers and mothers the younger ones Sons. And when the younger one grew up they had free mating in which case there was no exclusive possession. Some such type of arrangement may be probable Promiscuity is rejected as a rule. But the strict imposition of endogamy as in case of Hawali Royal families promiscuity was the result because no one in the Royal family could marry outside it. The rules of endogamy and exogamy are slowly crumbling down. The different forms of

marriage however go to show of the family life and by asserting the patriarchal authority if weakens the position of women.

Q. 11. Discuss the different forms of family and state your views on their comparative virtues.

(K. U. 1953; 1959)

Ans. In the structure of the family three main types may be distinguished. The first we designate as a maternal clan system. In this first type, the natural family, by which we mean husband wife and children is not complete. The husband and wife are not united in the sense in which they become legally and morally one flesh in the higher forms of marriage.

In the second form, the natural family is complete, and the husband is the head; but in this type of family, the natural family is completed at the cost of the greater subjection of the wife, who in passing into the husband's family, merges her personality in his, often almost like a slave. This type refers to the patriarchal type of the family.

In the third form, the completion and the union of the family is maintained by the closest moral bond, but the full legal and moral personality of wife, as well as that of the husband, is preserved. This third 'type' is to be regarded as an ideal type. It is yet to be actualized. The modern family is aiming at it. To achieve it is a problem which civilization is yet to solve.

The first two forms dominate more or less the uncivilized world. In the early stages of the historical investigation into the beginnings of civilization, it was thought that society arose out of the patriarchal family.

However, the researches of Morgan and other opened up new field of speculation. These researches aim at showing that the lower we go in the scale of civilization the more we find that type of family opposite to patriarchal type i. e. family in which mother is put for many purposes in the place of the father's position. Among civilized nations which have passed out of this stage we find definite traces of their having gone through this type as some earlier period. As Hobhouse puts it. "These observations led to the setting up of matriarchal as opposed to patriarchal theory and to the belief that in the dim red dawn of man there was a golden age of woman, which later on passed into the iron age of male despotism". Hobhouse, however, differs from this view on the ground that it is a wrong inference drawn from substantially sound facts. As he himself puts it, "what is really common among the simpler peoples is not matriarchy, but mother-right and along with mother-right, and where it most flourishes, it is perfectly possible to the position of women to be as low as the greatest misogynist could desire". The actual number of cases where the woman has a controlling or even an equal position are very few. Hobhouse's contention is that where the father is not head of the household that place is taken by the wife's brother and the maternally organised clan consists of units composed each of a woman, her brothers, and her children. The woman is not necessarily any better off because she is ruled by a brother in place of a husband.

If we accept this theory we cannot take too seriously the theory of 'golden age of a woman' under matriarchy.

Leaving aside this extreme claim we can still say that a woman had decidedly certain advantages in the matriarchal system. First of all she was not subject to emotional shocks since she did not leave the kinship in which she was born. The place where she lived was quite familiar to her. It did give in some measure a kind of freedom to a woman which she required for the development of her personality. The other advantage of the matriarchal system was mainly for the children. In case of any astrangement between their parents, the children did not suffer because they had no exclusive emotional attachment. The mother would remain in the house even after the divorce. Whatever the reasons for the springing up of this type of family it had definite advantages in case of woman. However, the natural family was not complete in this type. There was no union in the real sense of the term between the husband and the wife. Thus union was achieved in the second form of family, viz. patriarchal type of family.

The distinguishing feature of the patriarchal family was the absolute rule of the husband on the one hand and complete subjection of the woman on the other. According to Hobhouse even in case of mother-right family it is the man brother if not the husband that ruled. In the patriarchal type of family they put a seal on this absolute rule of the patriarch. His will was the dominant will and all others had to merge their personality in that of the head of the family. In case of the patriarchal family the first advantage was the gave absolute freedom to man. It made divorce easier for him and difficult for women. Secondly, it brought about the complete union of the husband, wife and

the children. It increased the efficiency of the family unit because action was based on the strict obedience to authority. It brought also a sense of security and unity to members of the family and the family began to function as a unit. But these various advantages we have mentioned in case of the matriarchal and patriarchal forms of family are not at all real advantages when we remember that in both of these forms man and wife are not united by the closest moral bond together with full legal and moral personality of both wife and the husband.

The industrial age a death blow to the older types of family and the new modern family eloved. The modern family had numerous advantages over the earlier forms of family. The modern family had one distinct advantage of being a small unit. It almost consisted of the husband, wife and children—that too very few. It was a restricted conjugal family. This small size had certain other advantages. It enabled the family to have better housing accommodation. It enabled the family to have better type of hygiene-standards; it increased the possibility of medical aid. it relieved the women of continuous strain of pregnancy and rearing up unhealthy children. It also afforded better and more facilities to children for education. It made family a compact unit which could be based and developed on planning. The modern family afforded more freedom to women and it also conceded the point of equality of status between man and women. Children could become economically self-sufficient at a much earlier age. The new form of family brought about a radical change in the roles

woman played in the family. Finally it tried to evolve a pattern of the husband-wife relationship based on the closest moral bond and yet affording both of them full opportunities for the development of their personalities. The woman retrieved much of her prestige; man gained more in prestige by graciously granting to the woman what was legitimately due to her.

Comparatively speaking, the modern form of family has decidedly more advantages than its earlier counterparts. But this is not to say that the modern family is perfectly ideal. For even, the modern family leaves much to be desired.

UNIVERSITY QUESTIONS

Q. 1. Discuss the position of women in primitive society. (B. U. 1954, P. U. 1952, 1955, 1957) (See Q. 1)

Q. 2. What do you understand by status of women? Was the position of women low in primitive society? If so why? (K. U. 1955; B. U. 1959) (See Q. 2)

Q. 3. What were the methods of acquiring a mate among primitive people? (B. U. 1955; G. U. 1954; P. U. 1955; K. U. 1955; 1961) (See Q. 3)

Q. 4. What are the restrictions on an individual in the choice of mate? What are the effects of such reactions? (P. U. 1954; G. U. 1955; 1961) (See Q. 4)

Q. 5. Classify marriage according to number of parties to the union and discuss the bearing of these forms on the status of women. (B. U. 1953)

(See Q. 5)

Q. 6. Discuss the various forms of marriage prevalent in the primitive society and state their effect on the position of women. (K.U. 1953; 1960) (See Q. 5)

Q. 7. Bring out clearly the significance of the various forms of marriage in primitive society.

(P. U. 1952; 1959) (See Q. 10)

Q. 8. Discuss the question of group marriage in connection with the earliest forms of marriage.

(B. U. 1955) (See Q. 6)

Q. 9. Compare and contrast the position of women under mother-family and father-family. (K. U. 1951)

(See Q. 7)

Q. 10. Discuss the theories regarding origin of marriage. (K. U. 1953)

(See Q. 8)

Q. 11. (a) Evaluate the evidence in a favour of sexual communism.

(b) Discuss the feasibility of divorce in primitive society. (K. U. 1952, 1958)

(See Q. 9)

Q. 12. Discuss the attitude of modern and primitive people towards divorce. (B. U. 1953)

(See Q. 9)

Q. 13. Discuss the different forms of family and state your views on their comparative virtue.

(K. U. 1953) (See Q. 11)

Q. 14. Describe the modern family and its virtues.

(See Q. 13)

CHAPTER XI

RELIGION AND MAGIC

Q. 1. What is ceremonialism? Mention the different forms of ceremonialism prevalent in the primitive society. (P. U. 1953; 54; 59)

Or

Discuss the role of rituals in the primitive society.

Or

'Ceremonialism displays a blend of religious, socio-political and aesthetic strain.'—Explain.

Ans. Ritual or ceremonial is a fixed set of solemn observance. It need not be tied up with religion but develops wherever behaviour is taken seriously, as in court etiquette. But because men attach such tremendous importance to all relations with the supernatural, ceremonial thrives especially in that connection. If one error in a single word of a spell nullifies a complex festival and brings disaster to the celebrants, every minute feature in the performance must loom as significant. In this context ritual is the external side of religion. Everywhere it is so important that it sometimes dwarfs the inwardness of faith. A Pueblo Indian, for instance, is so bent on making his prayer-stick offerings, on reciting the particular formulas, on puffing smoke the approved number of times, that he seems to lose the sense of addressing personal beings at all. His gods, too, figure only as so many counters in an intricate magical procedure. Supernatural ceremonialism branches out in all directions.

so that social life, war activities, poetical and dramatic developments are all intertwined with it. Yet its basic forms are very few. There are *magical ceremonies* in which supernatural persons play if any a subordinate role; and there are *vows, prayers, offerings and thanks givings* by which appeals for similar ends are made to personal beings. Any one of these may be charged with any degree of emotional intensity. A magical rite is to an Australian the holiest of acts. On the other hand a Tibetan who inscribes his prayers on slips, encloses them in a cylinder and has them revolved by a wind-mill is evidently going through a mechanical performance. The example teaches us that the boundaries between religion and magic are often blurred. What is in form a supplication may be in substance a spell. Similarly, Winnebago Indian offers tobacco to spirits because acceptance of tobacco coerces these beings to grant the favours sought. Here, the semblance of worship is in reality a compulsory magical rite.

Rituals are commonly linked with puberty and death. Primitive people rarely treat marriage as anything but a civil affair. But these observances may be quite as solemn when divorced from supernatural beings as when intimately connected with them. In Southern Oregon, a Klamath girl at first signs of maturity sleeps in the bush of five days unwashed and unkempt. She has to dance facing eastward and supported on each side by an attendant. Three rules are imposed : she must not scratch herself with her fingers but with special stick : she must run toward the dawn. After the five day period she

bathes and her clothes are burnt. There is no suggestion here of gods or spirits; a magical set of acts and taboos ensure the girls safety and wards off harm from her community, which otherwise might suffer from contact with a person in that condition. A Navaho girl must also refrain from meat and scratching herself; moreover, she is to run in order to become strong, a purely magical idea. However, a clearly religious note enters : a priest paint the adolescent's face; and in songs refers to the principle deity. Much more dominantly this motive figures in the boy's initiation festivals of Australia and New Guinea, The Euahlayi, for instance, believe that these mysteries were instituted by their hero and creator and erect earthen figures of him and various totem animals. These Australian ceremonies mingle features of amusement, social regulation and belief. In a sense they make of all men a secret society as against their wives and sisters, since every male must be initiated while all women are barred. Every woman must leave as soon as she hears the bull roar. Boys, on the other hand are progressively instructed in the tribal lore, virtually passing through several degrees. Their elders frighten scratch and generally haze the boys, each of whom has a front tooth knocked out. In return the youngsters get a new name, sacred stones the right to marry and eat all kinds of food—in short, they ultimately gain full-fledged citizenship. All these solemnities are combined with dancing, sham fights and wrestling thus fusing the secular and the sacred elements.

Mortuary rites are equally instructive. The mourners wail and intone a dirge enumerating the dead person's

totems. Since death is attributed to socery, the corps may be asked for the murderer, one name being uttered after the other until the body seems to give a knock. The survivors put the dead body with the personal belonging into a bark coffin the soul is commended to the creator hero, the bereaved relatives wail and gash their bodies with sharp stones, for etiquette demands blood, while the widow covers herself with mud, remains speechless for three days. A smoky fire is designed to ward off spirits and disinfect those present. Here the ceremonial is largely social yet the questioning of deal in the belief in sorcery, and address to the creator adds a religious element.

Several funeral customs are surprisingly similar even in remote areas. For instance the bereavers lacerate themselves profusely to show their grief. Again cropping of hair, practising stonsure, depositing of property are some of the common practises.

Prayer and offerings are another form of ceremonial. Prayer is one of the basic religious acts directed to personal deity. Among the primitive people it is naively and undisguisedly egotistical. This usually happend when offering accompanies the invocation. These two features can scarcely be separated. Among some of the plains and other tribes regularly employ incense of smoking of tobacco.

Many primitive ceremonials seem incredibly intricate and built up discordant elements. They are not so unified as a closely knit modern drama, but both their

length and incongruity can be largely explained. Their duration is partly due to and influence of a mystic number. Most North Americans hold that the universe naturally runs by fours hence every significant song will be repeated three times, every act must be quadruplete. Other tribes substitute, five, seven, nine or what not. As for the disharmony of constituent parts of performance, the natives try to follow the customary cues of a given setting. However in other cases a particular idea once conceived lends itself to indefinite but perfectly logical elaboration. Because black symbolized a killing various articles used in the ceremony were painted black. Wherever initiation is conceived as new birth, novices are treated as infants, are given new names and are made to profess complete ignorance. Such boys put food into their ears pretend to be unable to speak and so on.

Often the major performances have a dramatic elements and at one time it was believed that a ceremony was merely a dramatized myth. We now know that when myth and ritual are linked, the myth has often been added as an after thought. In some principal ceremonies, the king himself impersonated the god, landing in a canoe and suffered a mock-attack by spearman. In short primitive ceremonial may be more than mere pagentry and rise to true theatrical performance.

Finally ritualism may take another line of development. By special ceremonies such as initiation etc. population can be split up into age-grades, clubs, fraternities, and sororities of limited membership. The cleavage may

be social in character, but often a religious aspect is stressed. West Africa is dotted with secular and religious societies, many of which stress sorcery, perform mysteries, terrorize the outsiders and in fact sometimes arrogate to themselves the supreme power of government. In point of religion they use the general ideas such as ancestor or fetich worship, sacrifices of domestic animals and food taboos.

In short, ceremonialism displays an amazing blend of religious, social political and aesthetic strains.

Q. 2. Explain the concept of animism and describe the different beliefs connected with it. (P. U. 1953; 55)

Ans. Although religion is not a matter of intellect, it necessarily involves intellectual processes. Possession and ancestor worship imply the idea of spirit. All peoples all over the world believe in a kind of existence less material than that of solid bodies. Many credit men with a soul that survives his body. The soul is pictured as a shadow or film-like and is often compared to a reflection in the water. Very commonly the view is held that such a soul wanders about in sleep, that it can go astray and be captured by enemies.

The primitive belief in spirits technically known as 'animism' does not imply what our philosophers and religious teachers describe as immaterial existence. A shadow is not rock but neither is it beyond the realm of physical nature. Hence continued life after death is not immortality. A soul can be destroyed by a kidnaper even ghosts are mortal according to West African theory.

and if a Jagga in East Africa fails to feed is deceased ansetors they dwindle and perish. The Ojibwa around Lake, Superior gave circumstantial accounts of the soul's journey to the hereafter and told how some souls died from eating alluring but poisonous wild strawberries by the wayside.

Animism is a name given to the theory of spirits by cultural anthropologists. The characteristics of animism are not invariable. Sometimes one is absent, sometimes, another. Often our information is not sufficiently definite or complete to show us precisely how the spirit is conceived. But certain features have affinity to one another and wherever the presence of any one of those features is clearly marked, we may describe the belief as animistic.

First of all what distinguishes the animistic view of human soul is that it is an entity, separable from the body in which it dwells, but itself possessing many bodily characteristics, as of some subtle material essence. Thus the spirit of man goes out in dreams and appears to other people. Sometimes it leaves him temporarily when he sneezes. It quits him in trances, it leaves him finally at his death. It appears also in a shadow and can be seen mocking him when he stands by the side of a pool.

Secondly the commonest evidence of the material character of the soul is found in his power of eating and drinking like an ordinary man. The gods of the Babylonians came about the sacrifice like flies, the ghosts

in Hades lapped the blood which Odysseus brought for them.

Though all people are in a sense animists, they do give different weight to the same features of their belief and work out their doctrines on varying principles. Thus the ancient Egyptians were vitally concerned with the hereafter, on which the Greeks lavished little thought, and while the Ojibwa have a secret order to render the path of the soul less perilous, the Crow have no coherent theory of life after death. In other words faith in a hereafter is not an essential ingredient of religion. Still less so is any notion of future punishment and reward. Even when souls of the dead separate into different camps, their division proceeds on other than ethical principles. Thus Aztec warriors slain in battle or women dying in delivery went to the sun; persons drowned or struck by lightning joined the rain-gods; those who died a natural death were condemned to a perilous journey of the underworld. The Maori recognized an earthly and a celestial abode for the soul but the idea of reward or punishment for good and evil deeds did not find a place in their scheme.

Animism and religion largely overlap, but they are not identical. Supernatural persons need not be of the shadowy nature of souls. The Gods of ancient Greece were described as magnified men. On the other hand primitive folks sometimes conceived of spirits as parts of their universe without bringing them into contact with the religious life. They imagine a film-like being in the mist or rain-bow, a spirit in the dawn or cloud.

Ancestor-worship is only one form of animistic faith. One of the most typical African procedures in case of illness is to divine which ancestor is offended, to discover what he wants and to offer him the bull or goats demands. Commonly such sacrifices are coupled with a convenient extension of the animistic doctrine. Chinese clan worshiped the human ancestor or supposed ancestor of their group as a powerful protector. They erected crude stone or wooden statues of him, consulted him by divination, prayed for his assistance and rewarded him with sacrifices.

Ancestor-worship is only one form of animism, for spirits never supposed to have inhabited human body are also invoked. Any natural phenomenon may be personified, or considered the seat of spirit directing the phenomenon. For instance there are tree and water spirits rulers of thunder, recidents, of the sun, moon and stars. One of them may assume divine virtues and become the object of an elaborate cult. Such supernatural persons can be influenced by prayer and offerings and hence elaborate ceremonial are devised for the purpose.

Lastly, the man-god may be the incarnation of a spirit which lives independently of him. Of such type the most familiar instance is ever lasting Buddha of the Tibetans. The gods themselves die in the philosophy of animism, for death is only the migration of spirit.

Q. 3. What is Shamanism ? What are its functions in primitive society ? (P. U. 1954, K. U. 1961)

Or

Explain Shamanism. Describe the activities performed by a Shaman. (K. U. 1955)

Ans. In some cultures everyone can approach good on equal footing with his fellows, but many people insist on a go-between. Priests as exemplified by Polynesians are masters of ritual. As in the recitals of spells, so in supplication and sacrifice absolute precision was considered essential by primitive men. An error in such a case would not only bring the complicated tribal performance to a naught but it may bring down the inescapable wrath of the gods. Hence specialists were needed to shoulder that heavy responsibility. It also required some individuals who should meet his gods face to face, get oral instructions from them or be temporarily possessed by them as their medium. An individual who did enjoy such intimate relationship is called a 'Shaman', the Siberian name for this phenomenon. Just as the priest did not require a direct revelation to go about his rite i. e. perform rituals, so a shaman need not have the slightest connection with rituals. The priests and the shaman were two intermediaries between man and god and their functions are distinct.

Activities : In Uganda, the functions of these two intermediaries is nicely drawn, and divided. There every temple has a medium who is at times possessed by a particular god. In this conditions he is in a frenzy and his utterances which are accepted as oracular must be interpreted by the priest an appropriate of his clan. Here the shaman is a temporary vehicle used by a god

is definitely subordinated to the priest, who is alone empowered to make offerings. The Pueblo Indians have no shamans. However in many regions there is a fusion of both these functions in one and the same individual. Among the Siberian Turks it is the medium offers sacrifices and conducts the lingering soul of a dead man to the spirit world.

Shamans are often nervously unstable persons and even epileptics. Hence they work themselves into a frenzy during their profession labours and this condition is interpreted as a possession by a spirit. An early traveller describes a Thaitian shaman with convulsed muscles, distorted features and strained eyes. 'In this state he often rolles on earth, foaming at the mouth as if labouring under the influence of divinity by whom he was possessed and in shrill cries and violent and often indistict sounds revealed the will of the god's the priest interpreting the mysterious message. Similarly, when a Siberian Turk received his first summons from the spirit world, he has a fit, trembles and yawns utters inarticulate sounds, leaps about madly seizes and swallows pins and it last falls to the ground twitching and covered with perspiration. An Ona shaman when treating a patient at once begins to sing in order to summon his familiar—the soul of a dead shaman—through whom he hopes to extract the source of the illness. Suddenly, the doctor is seized with tremour; he sings louder and faster, the spirit has entered his body and merged with his soul. The doctor widely shakes and distorts his torso. In a state of utmost excitement 'as though mad,' he begins to suck out the disease-causing agent stares at it with

with glassy eyes and topples over completely exhausted. From Africa to Oceania, from Siberia to Fuego we thus have evidence that shamans are either abnormal mental states. In such a condition they are likely to give amazing proof of the divine power within them. A Polynesian shaman could then eat as much as four men. An Eskimo shaman made his drum rock and jump on his forehead. A Siberian Shaman uses ventriloquism to imitate the calls of visiting animal spirits. He himself tied hand and feet yet releases himself unaided.

In short, the function of a Shaman is to be an intermediary between man and gods. He also tries to treat patients by virtue of his intimate relationship with spirits. His activities in course of the performance of his functions seem to be uniformly abnormal, acrobatic and full of frenzy. His main job is to get himself possessed by spirits and be a go-between for men and gods.

Q. 4. What are the various belief of primitives people relating to Fetichism? (K. U. 1954)

Ans. Often trees, rivere, even objects made by man, are considered holy and mysteriously powerful because a nymph spirit or other beings dwell in them. But that association is not essential. Spells are potent in their own right and sometimes supperior to the greatest of the gods. Fetiches are material things revered because of their mysterious power. The word Fetiches comes from the Portuguese explorers, who first applied it to wooden images of the West African Negroes. But the essential thing is not that they are artifacts. A leaf or stone of unusual shape may be treasured and adored in exactly the way as a carved figure. On the other hand, in the

very area where the phenomenon occurs or was first observed the most elaborate image is merely a work of art until a magician has consecrated it—say by thrusting a particular kind of paint into an opening or crooning a spell over it. That is to say, here too, the source of power may be impersonal, vested in an unintelligible way in the paints, words or techniques used.

Practically, it is not always easy to distinguish where the impersonal ends and personal begins. Primitive folks are often illogical from our point of view. A Plains Indian will meet a supernatural bird-man, who blesses him and gives him the right wear a certain feather in battle. He escape injury and ever after cherishes his feather as holy of holies. Primitive people often do not distinguish between animate and inanimate. The Crow Indians firmly believe that a certain rock can give birth to little ones. The savage believes that snakes, buffalo and crocodiles even insects may converse and act like human beings. Such are the varied beliefs related fetichism.

Q. 5. What is totemism? Give an account of its importance in primitive social life. (P. U. 1954)

Ans. The clan sometimes serves religious or magical purposes. The Hopi fraternities performing sacred ceremonies include members of several clans, but a particular one or one of its lineages—is responsible and provides the priests. The most common phenomenon of this order is "totemism". A totem is generally an animal, more rarely a plant, still more rarely a cosmic body or a force like the sun or wind which gives its name to a clan and may be otherwise associated with it. More

often the linkage has no deeper meaning. The Seneca Iroquois clans were called Turtle, Bear, wolf, Hawk ect., and they carved the representations of these animals over the doors of their houses. But this was like the use of an elephant as a symbol of the Republican Party in U. S. A. On the other hand, most totemic people observe totemic taboos.

In Ruanda, for instance, the Buffalo people will not eat buffalo. Other clans prohibit the use of dwarf antelope, weasel and so forth. The primitive people often explain their abstinence as due to descent from the species they are named for. Buffalos think they are the descent from that species. Beliefs in such ancestry seems quite plausible to primitives who do not sharply distinguish between animals and man. Though actual worship of the totem is rare. Australians usually go through elaborate rites at sacred spots supposedly hallowed by their totemic ancestors, the object being to increase the animal or plant species.

Totemism thus ranges from the simple heraldic use of convenient symbols to a complex system of religions and magical observances.

Totemic ideas may originate from pondering the clan names and explaining them by actual kinship with the species. However, not all clans bear such appellations. In Africa some clans are named after human chiefs and in the north eastern plains of America they bear such nick names as Sore-Lips; Tied-in-a knot; Greasy-inside-their-mouths.

Q. 6. Evaluate the services and disservices of religion to society. (K. U. 1954)

Or

Write a note on the disservices of religion.

(K. U. 1953)

Ans. Religion is one thing which we notice at every stage of society. The universality of religion is not to be found in the forms of religious beliefs and practices, for there is an endless diversity of such forms. The Tanala of Madagascar worship their ancestors, orthodox Hindus worship the cow and the Murngin worshiped a water-hole. Some religions promise a life after death, others do not. God is one in some religions and the gods are many in other religions; in either event, the divine principle may be kind and beneficent or retaliatory and punishing. In the Christian tradition, God has been both.

Religious practices are as diverse as religious beliefs. Christianity has abjured 'the things of the flesh'. while at Paphos in Cyprus, all women were compelled as a part of their religious duty to prostitute themselves in the sanctuary of Aphrodite before they could marry. The universality of religion is not based upon the forms of belief and practice but upon the social functions which religion universally fulfills. And in its functions lie the service of religion to society.

Religion has three universal functions: First, it rationalizes and makes bearable individual suffering in the known world. Second, it enhances self-importance.

Third, it helps to knit the social values of a society into a cohesive whole. In these three ways religion is of immense service to society.

Man has never lived by knowledge alone. He is an emotional as well as a rational creature. When human hopes are blighted, when all that he has planned and striven for is swept away; man universally wants something more than the bare awareness of fact. When a relative or a beloved friend dies man seeks to assuage his grief in rituals, perhaps to find comfort in the thought of reunion in another world with the departed comrade. Society needs some kind of belief for which there can be no rational substitute—a belief that some unseen but benevolent force moves in mysterious ways to make even a personal loss or sorrow meaningful and ultimately optimistic. Again, the things for which men strive in this world are in some measure denied to them. Faith in religious goals especially compensate those who find their worldly lot unbearable. Of all creatures only man has the foreknowledge of his own death. Millions have discovered that only through submission to unseen powers have they been able to accept this knowledge. Religion does an useful service by sustaining man's interest in his life and makes it bearable.

The self is expanded by religion to infinite proportions. Religious belief relates the self to cosmic design. Not only the universe becomes grand and luminous, but the self along with it. Through unity with the infinite, the self is ennobled, made majestic and triumphant. Much of the good thing in man—his thoughts actions—springs from his

belief that he is the noblest work of God and that he will be united with Him.

Finally, religion is the ultimate source of cohesion in society. The solidarity of individual is the unity of allegiance to a common body of moral rules or values. The primary requirement of society is moral obligation, the common possession of social values by which individuals control the actions of self and others and through which society is perpetuated. These values are never rationally or scientifically demonstrated; they are presented and accepted as beyond question. They emanate from religious faith. Religion is the foundation on which ultimate values rest. Religion trains to habits of acceptance on faith. Religion serves the purpose of social cohesion. Religion is thus a great stabilizing force. It is the services of religion that it requires man to renounce non-social actions. It is again the service of religion that it requires man to accept limitations upon his own imperious wants and desires. It is religion again that men stand united.

However, this is only one side of the picture. Of late there have been tendencies to disparage religion by describing it as an "opiate of the masses". In course of the history of human events one notices a distinct disservice done to society by religion. If religion has been one of the powerful cohesive force in society, it has also been a cause of dogmatism and bigotry. The history of religions is mostly the history of persecutions. Again the development of religion is strewn with inconsistencies and brutalities. Sometimes human progress has been

stopped on grounds of religion. Dark Ages is a glaring example of the disservices of religion to society. It fetters the thinking spirit of man and denies freedom to think. Religion which implies a reference to a superior being also reflects the gradation of superior and inferior in the social stratifications. When religion degenerates in rituals progress stop and human exploitation starts. These may be listed as some of the disservices of religion.

Q. 7. 'Religion is the opiate of the masses'

Comment.

(B. U. 1954)

Ans Since at last quarter of nineteenth century, the nation-state has been religiously venerated. It is true that in previous epochs, nationalism, or love for one's country and the belief that it is superior to all other countries had been fused with religion. 'Wars of religion' have always included nationalist ambitions. The Protestant Reformation was a nationalistic as well as a religious movement. But only since the late eighteenth century has religion been superseded by nationalism as the 'chief factor in human group relationships'. This has resulted in displacement of God by the nation-state. A country where this has been done vigorously is Soviet Russia. And the main argument on which religion is displaced is that 'religion is an opiate of the masses'.

Russia is a country where an attempt to replace God by the nation-state rather than merely to blur the distinction between the two has been made. The communist philosophy is materialistic. All phenomena are believed to be reducible to concrete and quantifiable elements. The

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doctrinaire communist lives in the "billard-ball-universe". The Communist philosophy is atheistic. The existence of God is denied and religion is denounced as the "opiate of the masses". That is religion is regarded as a consciously designed and consciously manipulated instrument where by the ruling class makes the working class satisfied its chains by promising that its suffering will be eased in an hypothetical hereafter.

As regards the comment on the statement it must be pointed out that the communist view of religion is perverted. Religion does not imply a conscious sanction to continue the oppression of lower classes by higher classes. The oppression of the poor is a result of an economic system. Besides, materialism does not satisfy man. For man is something more than mere flesh and blood. And religion is one of the prime needs of man.

Again, the history of Communist Russia gives a verdict which goes against their profession. It proves that religious sentiment cannot be destroyed, it can only be transferred. Divinity was at first assigned to Marx. And then both Marx and Lenin were worshiped. Heaven became the classless society to be established by violent revolution. Communism shared many characteristics with religion in the literal sense even though it is both materialistic and atheistic. Marx wrote the holy book 'Das Capital', Lenin was his divinely inspired prophet, and Stalin, once the prophet's disciple was risen to the soviet equivalent of God though he is one denounced by his successors.

In short, the description of religion as "the opiate

of the masses is conclusion drawn from the materialistic interpretation of history which is at once inadequate and exaggerated. Even the efficient organization and terror of the police state have not entirely eschewed religion from the minds of Russians. It is an eloquent testimony against theory that "religion is the opiate of the masses."

Q. 8. Write a note on religion in complex society.

(P. U. 1955)

Ans. By complex society we mean the modern civilized as opposed to primitive and simpler society. At one time it was said that religion of the complex society was a "revealed religion" and as such it was opposed to "paganism" of the simpler societies. But this antithesis no longer holds since Indians, Polynesians all claim revelations no less than did Moses and Mohammed. The religion of the complex society is claimed to be less incoherent and morally, to be less selfish in aim and less gross in method. Yet it must be remembered that inconsistencies and brutalities are not all on the side of savages. Christianity proclaims the brotherhood of man, yet modern war demands more victims than all the human sacrifices of all the primitive people who ever lived. The world-view of the Stone-Age has not disappeared. It was only yesterday that the last witch was burnt in Switzerland; her judges were contemporaries of Hume and the pre-revolutionary philosophers of France, but believed in the powers of a sorcerer. Today European peasants were amulets and practice initiative magic; while educated Americans consult mediums and attend seances. Throughout history the voteries of higher faith have blended

lofty and crude conceptions. In short supernaturalism of savages has an amazing vitality and gives continuity to the faiths of all people.

However, it must be noted that religion in the complex society has tended to become more sublime. It does not rest with the more animation of nature it has a more subtle ideal of divinization of man. It stands for the enobling ideal of union of man and the God. Religion explains society in terms of assumed divine intervention. In recent times there appear two distinct tendencies affecting religion in complex society. One is the rise of nation-state which slowly tries to replace God. In the last quarter of eighteenth century the nation-state has been religiously venerated. In some of the Western European countries there is a direct substitution of nation-state for God. Thus God was supplanted in Stalin's Russia and Hitler's Germany. "We will have no other God than Germany", thundered Hitler. Both these attempts have not been quite a success. The latter was doomed to failure along with the fall of Nazism.

The second tendency evinced in complex society is to separate State and Religion and to look upon religion as something personal. Thus arose the concept of secular state which does not banish religion but prevents the state from being the supporter and official organ of any particular religion. Hitherto religion had its greatest ally in the state. At present there are in all five important religions practiced by different people viz. Hinduism, Buddhism, Mohommadanism, Christianity and Jewish faith. In a complex society inevitably religion

and science clash. Nevertheless, even an eminent scientist like late Albert Einstein said, "I am forced to confess that I once despised I now praise unreservedly". Religion is an undying force and it is not destroyed by the repeated assaults of changing times.

Q. 9. Distinguish between magic and religion.

(P. U. 1955)

Or

Discuss the relation between magic and religion; and magic and science.

(P. U. 1952)

Ans Though magic and animism are distinct ideas they find especially in primitive society many points of contact. Totemism is one instance, for the bond of union which makes the totem one with its human worshippers, is of magical character while the totem itself is often a spirit or perhaps even a god. Again the magic power may come from and be controlled by a man. Thus the whole object of Melanesian cults is to obtain and use mana. A dangerous magical influence, again may emanate directly from a deity. Thus when Uzzah touches the Ark he is immediately struck to dead, not because he did anything wrong but because the deity Yahveh 'broke forth' upon him. Animism creates spirits of dead but the operation of these spirits and of death in general is conceived in terms of magic. Again a magic influence may become a spirit. The curse which the evil-doer brings upon himself may be conceived magically or it may pass into a spirit which haunts the man. This shows that material of magic and animism can be combined or interwoven.

But what is magic in itself, and what is religion? Magic is not the belief in occult influences, homeopathic actions and so forth, it is an art whereby men seek to attain ends by the use of occult influences. When these influences are thought of as mysterious or act in super-normal way, it is itself an occult art, the peculiar property of a magician, a god or a ghost. Magic as such has nothing to do with religion except that it moves in a supersensible world and secondly that it is an efforts to get on terms with the world and as such provides an outlet for emotion and a confidence in success which are of real psychological efficiency. Generally magic is the control of occult forces for human ends. By occult we mean that which is neither apparent to the senses, nor legitimately inferred from the sensible. These occult forces may include, ghost, spirits, demons and even deities, but the test of magic is that the spirits is subservient not the magician. Moreover the means by which the spirit is rendered subservient are themselves nonspiritual such as spells incantations the use of sacred names and so on. We can describe magic as the use of non-spiritual occult forces for human ends and one of the application of these forces might be to control spiritual beings. As resting on the occult in this sense as wrapping itself in mystery rather than seeking its explication, *magic is not akin but opposed to science.*

Religion is also an effort on the part of man to get on terms with the world. but its path lies through the conception of man as a spiritual being, member of a spiritual order. which gives meaning to his life, direction

conduct, fortitude and consolation in the life tragedy. Religion is the service of the spiritual order. In its essence spiritual is the impulse to harmony. In this respect it is quite different from magic. Prof. Lowie is of the opinion that 'primitive magic cannot be rated as a lowly form of science but must be considered the psychological equivalent of religion whether or not it is linked with gods or spirits.'

Q. 10. Discuss the various beliefs associated with magic in primitive society. (P. U. 1954; 1960)

Ans. Life is full of hazards. Disease, enemies and starvation, are always menacing primitive men. Experience teaches him, that medicinal herbs, valour, the most strenuous labour, often come to naught, yet normally he wants to survive and enjoy good things of existence. Faced with this problem, he takes to any method that seems adapted to his ends. This accounts for a good deal of influence of magic in primitive society. In his will to live is anchored a belief in supernaturalism.

One of these widespread notions is the belief in being able to fulfil your wish by imitating the event you long for. This is called a belief in *imitative magic*. An Australian wants rain to fall, so he fills his mouth with water and squirts it out in different directions and a Hopi for the same reason draws the picture of clouds and dropping rain. When game was scarce, a Crow magician once turned a buffalo skull with its nose toward the camp and presently a large herd came. After the Indians had slaughtered their fill, the skull was turned in the opposite direction and the buffalo disappeared.

Such imitative magic takes a more complex form a Maori shapes an effigy of his enemy and strikes it, thereby supposing himself to injure the real person. So a Crow chief once drew an image of his rival on the ground, punctured its heart, blew smoke over it and blotted it out with a curse. This practice is not restricted to savages but it also flourished in Europe in the Middle Ages.

The other type of belief in magic is called contagious magic. Sometimes primitive people believe that they can wreck havoc best by working on something in intimate contact with persons body. A hair from the enemies head, a bit of his cloak, or a nail pairing is enough for an Ona Sorcerer. He puts it into a little bag; which he kneads and pulls, tramples underfoot and slowly exposes it to flame or submerges under water. All this maltreatment he imigins is transferred to the victim, who will perish within half a montn. The people at large believe so firmly in "contagious magic" that they carefully conceal their clipped hair and nail pairings to avoid magical arts against them.

Spells : Mere words recited or sung for their supernatural value represent another type of magic. In Northern Siberia some Koryak and Chuckhi have spells for any emergency—for curing illness, improving the weather or hunting reindeer. Naturally enough, whoever has inherited such magical formula does not part with them gratis but sells them at a striff price. They are his incorporated property. In Newzealand magical incantations finally usurped the place of prayer. The recital of spells must be letter-perfect; "any break in the continuous

flow or error in recital was an omen of failure and disaster". The spells required absolute silence at the time of recital, the barking of a dog or hoot of an owl nullified the whole procedure. The atmosphere surrounding these formulae was one of holiness and awe.

Divination was another form of belief associated with magic in primitive society. It is not restricted to early times, for even to the present day people have resorted to divination. Men use occult influences not only to shape the future but also to pry into it. Siberians or sheep over a fire and interpret the kind of crack produced as foreboding good or ill.

Taboos are considered as negative type of magic. For it is believed that until people refrain from doing certain things the occult forces may bring catastrophes. The primitive people scrupulously follow the taboos and even give them an exaggerated importance. These are the various beliefs associated with magic in primitive society.

Q. 11. Describe the role of taboos in primitive society. (K. U. 1955)

Ans. Taboos are considered a negative type of magic. People believe that unless they refrain from doing certain things dire catastrophes will befall them. Somethings were in their nature perilous or polluting and result of contact with them, was automatic punishment. For example, Maricopa and Polynesian warriors returning from battle had been contaminated and had to submit

to a purifying rite. A Crow informant was under a personal taboo not to permit the young for any animal in his tipi, and he explained his rheumatism for the past eleven years by someone taking such a beast there in his absence. The Eskimo sentiment against eating seal and vension at the same time falls under the bead of taboo. A similarly quaint taboo held in the Andaman Islands where the Pygmies never burn bee's wax lest a diety named Biliku cause a storm.

The last examples are doubly instructive. The show that magic may be tied up with supernatural beings who either lay down prohibitions or prescribe a positive line of conduct. But they also show that primitive supernaturalism may be oddly unethical. Its laws are often whimsical. They need not bear any relation to social welfare. They completely ignore the idea of transgressor's intentions. When the taboo is once broken even the greatest powers in the universe may be unable to stave off disaster.

Taboos show how magical and religious elements are entangled to-gether. Taboos play an important role in primitive life. When the Dakota violates a female captive or breaks the rule of continence upon the war-path he not only displeases the spirits of the deceased, but also the 'was medicine', and on both grounds brings misfortune to his community. Taboos on intercourse have been frequently mentioned as forming a large portion of primitive life, and as influencing the marriage laws all over the world taboo acts like a magical quality. Over a considerable part of the primitive world, taboo is the method of protecting property controls the taboo.

The infictiousness of the taboo is an important element in criminal law, involving the offender in the penalty of exclusion from community. Thus the breaking of a taboo carries its own punishment. The process works automatically. The violation of a taboo in a primitive brings misery not only the person who violates the taboo but also jeopardises the entire community. Hence the importance of taboo in primitive society.

Q. 12. Bring out the relation of religion to science.
(P. U. 1961)

Ans. It is inevitable that modern science and religion should clash. Religion is more than a body of dogma, faith and ritual in connection with unseen forces and personages. Religion is also an explanation of the universe and a way of interpreting the natural order. A book of religion would contain an account of creation, stories of miracles which violate the canons of sensible perception. Again religion will be intimately connected with morals. Events on earth are supposed to be governed by good, evil act and intention.

The outlook of science the other hand that of observation and test. A physical scientist would pay no attention to a reported miracle unless he wants to explain its physical basis. A scientist indirectly denies moral determinism. Obviously there is an antagonism between religion and science.

By studying only that which can be observed and tested and by progressive working scientific technology, science has stripped the supernatural realm of much concrete and dramatic detail. A plague proved to be

transmitted by infected rats, no longer remains a visitation of God's wrath, and the serum which stops the plague will not be interpreted as God's blessing since men devised it and men administered it. A successful crop will not elicit very fervent prayers of thanksgiving for God's bounty when man-made rain and man-made fertilizer can be used with predicatable results. A hysterical man is no longer supposed to be possessed by an evil spirit. In short where science forges ahead, the supernatural recedes. It becomes more vague and symbolic.

Against the attack from reason, always more indirect than direct, religion in the modern world has fought a rearguard action. In recent decades, following upon each major controversy, organized religion has either capitulated or ceased to publicize opposition. Theologians to-day publicly challenge the evidence or theories of science with much less frequency and vehemence than they did fifty years ago. Again religion has failed to help where the strain of life seems to be increasing, precisely because for an increasing number of people religion is no longer coupled with a "specific creed" because they have reorganized their beliefs in the light of new knowledge.

In the arena of struggle for men's loyalties, it was perhaps inevitable that religion and science should engage in controversy. Viewed analytically however they need not do so. Science deals with either what is known or is potentially knowable. And it is based on sensory perception. However, anything which lies beyond the

perview or the narrow area of investigation of science is not and cannot be proved nonexistent. Religion is not unscientific, it is non-scientific. Religion deals with the subjectmatter which lies outside the range of scientific observation and experiment. Scientific truth is that which is known by the evidence of senses; religious truth is something which is known by revelation by faith. Any attempt to reconcile science to religion shall be based on mutual respect across the barrier. Any reconciliation which attempts to combine science and religion could only undermine both.

UNIVERSITY QUESTIONS

Q. 1. What is ceremonialism? Mention different forms of ceremonialism prevalent in primitive society. (P. U. 1953, 1954). (See Q. 1)

Q. 2. Discuss the role of ritualism in primitive society. (K. U. 1952, P. U. 1954). (See Q. 1)

Q. 3. Explain the concept of animism and describe the different beliefs connected with it. (P. U. 1953, '55)

(See Q. 2)

Q. 4. What is Shmanism? What are its functions in primitive society? (P. U. 1954, K. U. 1961)

(See Q. 3)

Q. 5. Explain Shmanism. Describe the activities performed by a Shaman. (K. U. 1955) (See Q. 3)

Q. 6. What are the various beliefs of primitive people relating to Feticheism? (K. U. 1953)

(See Q. 4)

Q. 7. What is Totemism? Give an account of its importance in primitive social life. (P. U. 1954)

(See Q. 5)

Q. 8. Evaluate the services and disservices of religion to society. (K. U. 1954; 1959) (See Q. 6)

Q. 9. Write a note on the disservices of religion (K. U. 1953) (See Q. 6)

Q. 10. "Religion is the opiate of the masses"—Comment. (B. U. 1954) (See Q. 7)

Q. 11. Write a note on religion in complex society. (P. U. 1955) (See Q. 8)

Q. 12. Distinguish between religion and magic. (P. U. 1955) (See Q. 9)

Q. 13. Discuss the various beliefs associated with magic in primitive society. (P. U. 1954) (See Q. 10)

Q. 14. Describe the role of taboos in primitive society. (K. U. 1955) (See Q. 11)

Q. 15. Discuss the relation between magic, religion and Science. (P. U. 1952; 1961) (See Q. 12 and Q. 9)

CHAPTER XII

MORALITY AND EDUCATION

Q. 1. Is morality in its origin group morality ? Discuss the concept of group morality with special reference to primitive society. (B. U. 1953; 1955)

Ans. In the primitive world every man is a member of a group to which his obligations strictly so-called belong and to that group they are limited. The members of the other group are either hostile or indifferent. From this group-morality arises first the problem of inter-tribal or as they afterwards become, international relations. In the early stages these relations are usually hostile and hostility directed towards the individuals of the opposing community.

The rules of conduct have arisen out of conditions eminently unfavourable to a rational apprehension of the ethical order best suited to human needs. They have in fact arisen under the conditions of group morality and are tarnished with the brutalities incident to the struggle for existence. These rules of conduct have been infected by gross conceptions of magical influence and spiritual resentments.

When we consider the evolution of ethical idea we come across several phases. In the lowest stage of customary morality, moral obligations are almost entirely limited to relations of men and women in small groups. The protection that they give is in the large measure indirect. For, the human life is protected by the blood-feud. But the custom of blood-feud is not based upon the principle

that the human life itself is sacred, but on the principle that I must avenge a wrong done to the member of my kindred or group. Property is protected by the law of restitution or, within limits, of blood-vengeance, yet on closer analysis we find that it not because the thief ought to be punished, but rather because man who has suffered theft may reasonably demand restitution or avenge himself. Thus the elementary rights and duties i. e. to say as matter of direct moral obligation even relation to the members of the group. Nor is character a subject of moral judgement. Hence the primitive justice draws a very insufficient distinction between, an accident and a design in crime, or between an agent and his relative and even identity is not clearly conceived when the actions of a man are freely attributed to an evil spirit possessing him temporarily.

The concept of group morality is further supported from the primitive ideas as to the basis of custom, for in the lowest grades of ethical thought the sanction of conduct is found in taboos and other magical terrors or in the fear of vindictive and resentful spirits. But the powers of magic have no moral purpose and the spirits of animism are neither moral nor immoral. On the whole the social rules at this stage, though doubtless supported by ethical feeling are not clearly conceived as moral obligations.

A step forward is taken when certain rights and duties are attached to members of society as such e. g. it becomes duty to protect life instead of merely aiding an avenger. To redress wrongs and yet in so doing to entertain

questions of responsibility. But even at this stage the essentials of group-morality survive. The essential features of group morality are as follows :-(i) Obligations do not arise in relation to those who exist outside the group, (ii) Moral consciousness is drenched through the old spirit of self-assertion. (iii) The basis of the obligation is traced to the supernatural. Thus moral obligations are recognised but they are not founded on any general ethical principle. Up to this point group morality of the primitive social tradition persists wherein 'love and hate' the social and the antisocial impulses are blended. And in the third stage moral principles of ideals of character and conduct are formed, partly by the influence of religious emotions and partly under the guidance of philosophic criticism. Finally, obligation becomes first a distinct element in consciousness and its meaning becomes clearer. Even in modern society self-development is harmonised with the common good of the fellowbeings. But in primitive group morality rules of conduct are not combined into a whole or harmonized by subordination to any clearly understood principles.

Q. 2. Review the contributions of Grotius to the development of international law. (B. U. 1954)

Ans. Long before Grotius was born and even during his life time the savagery of warfare had reached its height. It was a tale of horror as to what men can do to men. But with the Peace of Westphalia, the period of religious wars came to an end. People were becoming sick of the horrors of war and they were in a mood

to listen to people like Grotius who had a rule to propound whereby even in war men might be saved from becoming fiends. The terrific devastation which would have passed unnoticed as an ordinary incident of war now in 1689 caused a thrill of horror and from that moment onwards even war-lords began becoming sober.

The principle to which Grotius appealed was the law of Nature, which, however fictitious in the form in which it was conceived by him expresses the profound ethical truth that the rights and duties of men are not circumscribed by the limitations of positive law or revelation but rest upon certain universal attributes of humanity. This principle which he propounded was pregnant with rich suggestions. By resting right and duties on human nature as such it gets below the distinction of compatriots and foreigner and destroys the basis of group-morality. If we admit that even an enemy does not cease to be a human being, to whom as a man we owe certain duties we are conceding a principle which undermines the very foundation of earlier ethics of warfare. As a human being possessed of human rights the enemy comes under the ordinary civilized concepts of justice. An individual may be an enemy cannot be harshly punished for the mistakes and the acts of commission and omission, committed by his Government. Even granting that every belligerent believes in that his cause is just and that the opponent is indefensible, and even further granting that this assumption is proved to the satisfaction of the military conscience, still it is the hostile government that is at fault. We cannot make the soldier suffer for the fault of the government of the country to which he belongs.

He has merely done his duty as a patriot. And to make him suffer either in person or property for the delinquencies of his Government is to extend the primitive barbaric principle of collective responsibility.

The work of Grotius which was more enduring in its influence on the usages of war and on the whole conception of nations being once politically independent and yet morally subject to the law of Nature. This was the foundation of international law. The rule that Grotius propounded thus laid the foundation of international law. The international asserts the just supremacy of Nature over the state-laws. Grotius thus propounded the conception of the Law of Nature as binding on man as man. From this arose the "custom of nations" which we now style as international law.

In recent times explicit and elaborate conventions, especially the Geneva convention of 1864 and the Hague convention of 1899 and 1907 have built up an extensive theoretical code for the protection of individuals. The prevention of the use of poison gas, the refusal of quarter are some of the things forbidden by the Hogue convention. The treatment of prisoners and the wounded is elaborately safeguarded. If the international law is often ineffective it is because of the lack of any central authority to enforce it. And secondly military necessity is a cloak to cover many sins.

All that the contributions of Grotius did was a emancipate individual rights from the violence of war. He asserted the rights of the individual personality on which the modern ethics is supposed to rest. We can

say that the human conscience is uneasy, when it is trying to find out reasons for sanctioning wrong doing in international affairs and that in the back of their minds people realize that justice is justice even though there be no power to enforce it. Grotius was always in search of principles of magnanimity, generosity and the reprobation of methods of savagery. Grotius, holding that the states were bound by the Law of Nature, conceived their conduct as restricted only in those directions with which the law of Nature dealt.

Q. 3. What are the attitudes of Islam and Christianity towards moralities of war. (B. U. 1952)

Ans. Both the religions thrived in a world which was constantly seethening with war. If a true picture of that period is to be imagined one has to remember that the world at that time was torn by incessant warfare. It is very important, therefore, to understand the attitudes of these two great religions of the world towards the moralities of war.

The spread of Islam to be done by the power of the sword. The teaching of Koran is emphatic on this point that while true believers will live at peace, they will conquer and subdue the unbeliever. "If the two parties of believers quarrel, make peace between them; if one of the twain outrages the other, then fight the party that has committed outrage until it return to God's bidding; and if it do return, then make peace between them with equity and be just. Verily God loves the just. The believers are but brothers, so make peace between your two brethren and fear God, haply you may obtain mercy.

Muslim captive was not to be enslaved. But "when you meet those who misbelieve then strike of their heads until you have massacred them and bind fast the bonds". Theoratically there is a perpetual war with those who have not embraced Islam. But there were degrees. No compromise was possible with Arabian idolators or with Apostates. Non-Arabian idolators might be reduced to slavery, and generally speaking captives might be slain, but if the captive became a Muslim on the battlefield his life may be spared, but still may be enslaved. And beyond this there is a third possibility of the captive being released as a Non-muslim subject paying tribute. He was called Zimmi. In any case woman was not to be slain in war. Mohammedan attitude to the moralities of war thus rests on the distinction between a muslim and a non-Muslim. Outside the muslim world it not only preaches enslavement but also refuses quarter and believes in slaying.

The attitude of Christianity towards the moralities of war are slightly complex. While the Gospels clearly pronounce eschewing of violence in any shape or form the Church accomodated itself with the warlike age. Augustive, therefore, lays down that "To wage war is not crime, but to wage for the sake of booty". They speak of 'just-ware', A kind of war ordained by God just. However, malice, cruelty and vengeance, the implacable spirit, savagery in insurrection and the lust of dominion is condemned. The object of this condemnation is to condemn aggression and restrict war to the defensive purposes. The Christian rules regarding the treatment of the enemy in person, or property mark a distinct advance.

To enslave a fellow Christian or to put him death except in actual fighting was forbidden from an early date. The slaughter of the enemy is to be limited by necessity. Women and children are therefore secured from violence. Priests naturally enjoyed the same privilege. As regards the practice of ransom it is said 'A captives' goods are unjustly extorted from him, but are justly proffered to redeem his life'.

However enlightened they may be, these principles did not succeed in restraining the barbarities of the middle ages. Even the two great world wars were largely fought in that sphere of the hemisphere which has embraced Christianity a faith. And yet the tales of the horrors of war remind us of the crude barbarities of the middle and the ancient ages. The third-degree method, the concentration camps, the naphlam bombs and above all the atomic and the hydrogen bombs threaten and endanger the human civilization itself. The horrors of Hiroshiman and Nagashi which were razed to the ground not only tell a tale owe but they impel us to think seriously and do some heart searching on the attitudes of Christianity towards the moralities of war.

Q. 4. Compare the vocational emphasis education with the general education emphasis. (B. U. 1955)

Ans. An important question facing an educationist is how to relate the various segments of society to the whole. There are two emphasis of special significance in relation to this question. One is the vocational emphasis and the other is the general emphasis.

The Vocational Emphasis : The vocational emphasis

stresses the importance of vocational training, inclusive of professional education for law, engineering, medicine and so on. It is not too much to say that many people understand by the term education training for vocation.

Those who stress the vocational emphasis always keep in their view the dire necessity for most individuals to earn their own livelihood. This has been strengthened recently by the opportunity for veterans of the Second World War to attend college with government assistance. 'Training in special skills undoubtedly permits individuals to rise in the economic scale, a natural goal in our society'. It is not surprising, therefore, that much of the education of veterans should be vocational directly or indirectly. As compared to the general education vocational education has one serious drawback and that is the individuals trained vocationally and not otherwise are unformed about many aspects of contemporary life and are therefore apt to be somewhat naive in their approach to contemporary problems.

The General Emphasis : The general emphasis takes account of the necessity for broad information and development of discriminative faculties in the citizen of today. Under the term 'general education' it advocates a 'core curriculum' which all students should follow before or at some time in addition to their vocational training. The general emphasis stresses especially the imparting of facts about the history, problems and current trends in our society, skill in language as a means of the accurate communication of ideas and development of the faculties of criticism and judgement.

The purposes of the programme is to enable the individual to function as a citizen in an effective way because of his understanding of himself and of the society in which he lives.

Until the second World War there was little patience for proposals for general education, although the need for war recognized by some people. Our emphasis on the economic life and its related activities has had the result of impressing most student with the importance of vocational training almost to the complete exclusion of any other type of education.

There is another factor which enters into to impatience with general education. A number of the adult members of our population hold to the view that the wisdom necessary to the efficient functioning as citizens either is "instinctive" or is developed by the intimate processes of community and family living as was the case in rural society of the past. Unfortunately our present family patterns are often not such as to develop responsibility and understanding in children and the community itself has become very complex.

There are these two emphasis in answer to the question as to how education is to function in social organization. Jones was right in expressing the opinion that 'neither emphasis is exclusively correct.' A combination of the two is necessary.

According to the theory of American Democracy, an individual has always been related to his community in two ways. First as a 'specialist' that is as a businessman or a professional men, as a worker, or as participant in

the economic life of the community; and second as a citizen or a voter, or an elector, or a functioning member of community government. Education is one of the important institutions which can assist in the development of a citizen. Education must function both in the field of vocational education, and in the field of general education, since the latter is the system which offers students the kind of general education has as one of its aims both the development of critical abilities and the direction of interests towards contemporary affairs. The programme of general education also has as its aim the creation of precisely the faculties necessary to exercise wise control of the specialist. It urges the responsibility for community affairs by the students. But as Jones has said, "general education is not a magical device by virtue of which our problems will be solved."

The contemporary function of education includes only instructions permitting vocational position in the society but also some programme of general education enabling the students to function as citizens.

Q. 5. Set out the contemporary problems of education.

Ans. Contemporary problems of education include those arising from the phenomena incident to 'mass education', readjustments of our educational philosophy, and attitudes towards education.

If education is to function adequately, it becomes necessary to include in its system most of, if not all, the individuals in our population, whatever segments they may typify. Some of the problems arising from that

T situation relate to the pressure of numbers of students
d on the school system, others to the philosophy of
c education and still others to contemporary attitudes to-
v wards education.

Mass education : The problem of growing school
population is referred to as the problem of mass education.
f There has been a tremendous increase in the number of
f students to which educational institutions must help and
t be useful. This increase in turn affects the teaching and the
t supervisory staff, physical plant and equipment of the
t educational system. The increase in number of students
is accompanied by an increase in the different kinds of
students with whom education must deal. We now hold
that education is no longer a prerogative of a few but
on the contrary it is prerogative of all. This means edu-
cation should be free or least nominally expensive. Only
in certain localities we have actually established free
education, but the trend is in that direction. The pressure
of increasing number of students is also felt by the
colleges and the problem of mass education becomes a
problem based not only on numbers or even on the
differentiation in the student population. It becomes a
problem of numbers and differentiation plus educational
philosophy. There is a difference of opinion here. It is
held by some experts that the basic educational philo-
sophy of human development must remain the same
and that specialized training schools must be established
for those individuals whose interests lie outside the
field of intellectual development. One critic has gone as
far as saying that we have not spread education among
the mass of the people. He suggests that courses in

'beauty culture', in 'how to be an air hostess' are useful courses, but if they are admitted as college courses, they tend to 'debase' the whole curriculum.

Educational Philosophy : This is the second contemporary problem of education. By philosophy here is meant 'a more or less integrated system of ideals, goals and programmes. In this sense, it is an adjunct of any grouping since it may influence very strongly the behaviour of its members. Since education is a transmissive institution the question arises what shall be transmitted and to whom it shall be transmitted. As soon as we answer this question we enter the domain of educational philosophy since we are dealing with the aims and purposes of the educational system.

As to what shall be transmitted, it is obviously necessary in a differentiated population to transmit somewhat different things to different segments, admitting that basic citizenship training should be available for all. Those who have not got the capacities or interests fitting them to engage in abstract intellectual investigations can hardly participate in an educational system based on intellectualism. They may on the other hand find their places in systems transmitting technical, trade, or other types of information. One major difficulty in this view is that currently a good many people have made a fetish of the word college. Because college education was once restricted to a privileged few they still hold the belief that it is a privilege to attend college. It is also a change which has taken place in secondary schools. One educator charges that high schools exist for keeping hordes of students of the streets where they

might get into trouble. He asserts that a bare minority of students seriously work at their studies. The modification of both school and college is one aspect of general social changes we have been undergoing. The modern educational institution has responded to the grouping of subnormal and the average. If the educational institution were to cater to intellectual alone it would fail to promote maturity of personality in large number of students. In addition to schools and colleges we may have "supplementary institutions of higher learning" for intellectually gifted. A willingness to change educational philosophy and practices is becoming more common.

Attitudes towards Education : Education has been a traditional social value, but it seems that of late we have lost something of the respect we used to have education. Economy of expenditure has affected our education. The teacher is not respected. We have contradictory attitudes towards education.

Q. 6. Write a note on the contemporary functions of education.

Ans. The family gets the child first, but the modern family tends to leave much undone in the socialization process they systematic inculcation of moral norms, social values and beliefs. As the family steadily forsakes its ancient quasi monopoly over many functions, the school as well as other institutions steps into vacated places. The public feels that it is the business of the school to train the whole child—even to the extent of teaching his honesty, fair play, consideration of others and a sense of right and wrong. Thus a mounting pre-

ssure is laid on the school to perform a task once considered solely that of the family. The schools foremost responsibility is the socialization of the young. The school is charged with special concern for one area of social value that of civic and patriotic responsibilities. The school, public or private, devotes much of its time and energy to the themes of cooperation, good citizenship, doing one's duty and upholding the law. Directly through history text-books, and indirectly through celebration of patriotic holidays, music and poetry, patriotic sentiments are instilled. The nations past is glorified, its legendary heroes venerated and its military venture justified. The cult of the nation-states is the special charge of the school.

Secondly, it is the function of education transmit the cultural heritage. The cultural heritage, properly speaking is incessantly transmitted to the young by all educational institutions. In the present context 'cultural heritage' is used in its popular sense; as a knowledge of the past, its art, literature; philosophy, religion and music. It is only at the upper levels of the school that any serious attempt is made to deal with this area. Of all the functions of the school, it is this which is most hollowed by tradition.

Thirdly, education is a status-sifting device. The school instills cooperative values through civic and patriotic exhortations. Yet the school's main emphasis is upon personal competition. For each subject studied, each child is compared with his companions by ranked letters or percentage points. The school not only ranks all those within its walls but also determines who shall remain to

go and who shall be discarded. The school sifts its raw material, passing some and rejecting others, mainly on the basis of intelligence but also allowing such factors as deligence and social adjustment some weight,

Fourthly, education is a vanguared of progressivism. As, H. G. Wells has pointed out, "Human history becomes more and more a race between education and catestrophe." This is true of education in the broadest sense of the term. The school can consciously and deliberately foster and organize 'desirable' social trends,

Fifthly, education serves the function of community supervision. More than any other institution, except for the family, the school is expected to be responsible for socializing the young. The entire community has an important stake in what goes on in the school. The peculiar professional role of the teacher both reflects and incorporates close community supervision. The teachers relationship with his students is a matter of public concern, which is closely and jealously watched. The State assumes a greater control over a greater range of the educational plant.

Finally education has to reform the attitudes already formed in case of children who acquire them from beliefs, loyalties, prejudices, and shibboleths within his family group.

UNIVERSITY QUESTIONS.

Q. 1. Is morality in its origin group morality ? Discuss the concept of group morality with special reference to primitive society. (B. U. 1953, 1955)

(See Q. 1)

Q. 2. Review the contributions of Grotius to the development of International Law. (B. U. 1954)

(See Q. 2)

Q. 3. What are the attitude of Islam and Christianity towards the moralities of war. (B. U. 1952)

(See Q. 3)

Q. 4. Compare the vocational emphasis in education with the general emphasis. (B. U. 1955)

(See Q. 4)

Q. 5. Critically examine the present system of education. (P. U. 1952) (See Q. 6)

Q. 6. "Education is the institution formally concerned with the transmission of culture patterns". Elucidate this statement with the particular reference to the problems with which education is confronted today. (B. U. 1954) (See Q. 5)

Q. 7. Write a note on the contemporary functions of education. (B. U. 1953) (See Q. 4 and 6)

CHAPTER XIII

GOVERNMENT AND LAW

Q. 1. Briefly narrate the main phases in the evolution of public justice. (G. U. 1955, B. U. 1953)

Or

Show how 'the self-redress' by the individual terminated into impartial justice of the public tribunal.

(G. U. 1954)

Or

Discuss the evolution of the agencies of justice.

(K. U. 1952)

Ans. To us civilized people, it seems mere truism to say that the business of Government is to make and execute laws to see that crime is suppressed and that its subjects are maintained in the possession of their just rights. But it must clearly be born in mind that what seems to be so obvious to us is a result of a long process of evolution. The distinction between civil and criminal law, the conception of the court as an impartial authority to try the merits of the case, the exclusive reliance on evidence and testimony, the execution of the court's decision by a public force—all these which form the basis of public justice were imperfectly understood by primitive peoples and their definite establishment is the result of a slow historical process.

The growth of law and justice is closely connected with the several stages of social organization. In some of the lower races, there is scarcely anything that is strictly to be called the administration of justice. Private wrongs

are availed by private individuals, and any one whom they can get to help them. Neighbours won't interfere and how far one's family or wider group would help an individual also depends upon the inclinations of those directly concerned. But even at a very low stage this uncertain and more fitful action begins to take more definite shape. There are two possible lines of development.

One is that the method of 'self-redress' is slowly organized and reduced to system under a regular code of recognised custom. The other one is that the maintenance of order, the settlement of disputes, the punishment of the offences and the redress of wrongs may be undertaken partially or completely as a case may be by the community acting through its leading men, its chief, or finally through a regularly constituted organ for the administration of justice.

The earliest society hardly knew the method of vengeance or 'self-redress'. A system of vengeance is a product of development. The very primitive people appear to be peaceful. They do not have any law or government nor do they feel the need of having any. At this society can hardly be said to extend beyond the circle of near kin, all well known to one another and standing in definite personal relations. They had their own customs by which they hardly knew any law in our sense.

The other subsequent tribes are less peaceable. Through the bond of kindred, retaliation develops into a system. This development has two characteristics, that redress is obtained by retaliation and owing to the

solidarity of the family the sufferer will find support in obtaining the redress that he seeks. This second characteristic helps the method of "self-redress" to develop into a blood feud. 'He that sheddeth man's blood, by man shall his blood be shed' is the earliest law reflecting faithfully the historical facts. In this case the individual who suffered does not stand alone but he is sure of the whole family backing him up. There is no idea of justice given by an impartial third person involved in the system of retaliation. The idea implied is that of rough justice. But custom prescribes certain rules of retaliation, which are recognized as right and proper.

At a fairly early stage in the growth of social order a fresh principle is introduced to mitigate the blood-feud and maintain peace and harmony. The system of retaliation never ended the feud. It was on from generation to generation. Hence with a view to putting an end to blood-feud, the wiser people of the community decided upon the principle of compensation in place of retaliation. In a word, let the payment of damages be a slave to vindictive feelings. Here we reach the stage of compensation for offences.

But the measurement of compensation presupposes the distinctions of rank, age, sex, freedom and slavery. Organized vengeance, then, may be exacted by retaliation or compounded by money payments. In both cases the idea of rough justice is involved. When the principle of compensation is accepted the collective responsibility is reduced to a common pecuniary liability. The clan are collectively responsible for the blood-money.

At this stage, the theory of collective responsibility implies a distinction between accident and design. But in uncivilized communities it does not matter whether the offence was deliberate or otherwise. What matters is the act of injury. Here animals and even inanimate objects may be regarded as appropriate subjects of punishment. It is apt to be inadequately defined in case of lunatics, idiots and minors.

The principle of collective responsibility does not necessarily disappear with the rise of public justice under central authority. It is in fact the decay of the joint family system and the rise of the free individual as the basis of the modern state which does away with this principle. With the evolution of the new social order and in particular with the growth of central authority the redress of wrongs begins to take the form of an independent and impartial administration of justice. This growth of justice can be analysed with reference to four distinct stages viz., with reference to sacral and other public offences, "occasional" justice, the adjustments of disputes, and regulated vengeance and partial control.

Self-redress is a dangerous proceeding, as a result of which a little community may at any time find itself divided into hostile factions, and endanger the entire society. Public opinion of the group is always a force to be reckoned with. The "court" if so it may be called appears at this stage rather as peacemaker than judge. The disputing party may ignore it and trust to its own strength, but public opinion, in that case will not be with him.

We have then numerous gradation of 'public justice' from slight and partial beginnings to a complete system of control over the more important relations of men. In the lowest form of social organization we have self-redress with or without compensation or the regulated fight. In the first grade-redress predominates. In the next grade we have cases in which the avenger is either assisted or controlled by public force, or can get the judgement of a public court to sanction his act. There are cases here where there are punishments for some offences e. g. murder; but not for others such as rape and theft. And there are also cases; not uncommon in which there is a fully established system of public justice but self-redress is still a recognized custom and unpunished. Here a regular system of public Justice have normally with all serious disputes and grave offences. In the history of the evolution of public Justice we have four classes altogether. First, where there was self-redress or no law and public punishments only for tribal offences. Second; where there were regulated encounters some kind of public punishments combined with the independent existence of selfredress. Third where self redress remains as an alternative to regular public justice. Finally where we have regular public justice. And in this evolution of public justice we notice that the root of public justice is the sense of common safety.

Q. 2. "The primary function of the primitive tribunals is not so much to discover the merits of the case as to the peace and prevent the extension of wild and irregular blood-feuds."—Explain (B. U. 1954)

Ans. As a system vengeance, like other systems is

a product of development. The most primitive people were peace loving. At the later stage of development the idea of "self-redress" gained ground. Among the lower Californians for instance 'every man is his own master and administers justices in the form of vengeance as best he is able'. It is the blood-bond that crystalizes the system of retaliation. When number of kindred live together, the sufferer is not alone but has at his back the support of the entire kith and kin. Thus vengeance develops into a blood-feud. As the old Testament put it graphically, 'He that sheddeth man's blood, by man shall his blood be shed.'

It should be noted in this connection that 'blood-feuds' remained a constant and a distinguishing feature of the slightly higher primitive tribe. But this method of vengeance was by no means without any rules or regulations. In blood feuds there was no idea of justice as we understand it in the sense of an impartial third person giving his judgement by looking into the merits of the case, but it was a case of rough justice where a united kin sympathising with an injured relation expresses its resentment in certain traditional forms of vengeance. Thus custom prescribes certain rules of retaliation which are recognised as right and proper and have the approval of the neighbours and other clansmen. In this sense the system of retaliation is subject to the pressure of public opinion. The simplest of the rules of retaliation was 'A tooth for a tooth and an eye for an eye'. In some cases the idea of retaliation is carried out with the utmost literalness. For instance a man who has killed

another by falling on him from a tree, is himself put to death by exactly the same method.

But the special vice of the system of retaliation is that it does not provide for any machinery bring the quarrel to an end. If one of the Bear totem is killed by a Hawk, the Hawk must be killed by one of the Bears, but, it by no means follows that this will end the matter, for the Hawks may now stand by their murdered clansman and take the life of the second Bear in revenge, and so the game goes on and we have a true course of vendatta. Hence certain peaceable souls, with a view to the welfare of both families, perhaps with the broader view of happiness and harmony within the community suggest a solution which has at least the virtue of bringing to an end a possibly endless blood-feud. Let the injured Bears take compensation in other form; let them take cattle or other things to make good the loss of the pair hands which served them. Instead of giving vent to vindictive feelings let him be satisfied with the payment of damages. In that direction at least peace will reign. As this suggestion shapes into an institution a regular tariff is introduced so much for an injury, so much for the loss of an eye, so much for a life.

However, it should be noted that the primitive tribes had no clear concept of the distinction between accident and design. Thus they could not clearly distinguish between an intentional murder and unintentional murder. As Hobhose puts it. "In the ethics organised vengeance the real gravamen of a charge against an

aggressor is that he has done injury. How he did the injury, whether of set of purpose or by accident, is matter of less moment. My son, or brother or cousin or clansmen is killed; that is enough for me; I must have satisfaction of some sort out of the man who did it, and what is more; my family must have some satisfaction out of his family,"

It will be thus seen from the foregoing discussion that what matter in this case was to give some sort of satisfaction to the injured party lest it may extend a horrible and endless blood-feud. The idea of justice as we have it in the sense of "rendering to each man his but as judged by an impartial authority is not at all conceived in the primitive society. Blood-feuds often tended to endanger the whole society. The "court" if so it may be called appears at this stage 'rather a peacemaker than a judge.' The primary function of the primitive tribunals therefore appears to be one of averting the blood-feuds rather than giving justice as we understand. There is no question of going into the merits of the case. The thing has happened and that is enough to start the trouble. Under the circumstances the primary function of the primitive tribunal was to prevent the unending blood-feud rather than inquire into the question who was right. The idea of vengeance was not totally ruled out but it was an organized vengeance, mitigating, the blood-feud. The idea of rough justice contained therein made the 'primary function of the primitive tribunals keep the peace and prevent the extension of wild and irregular blood-feuds'.

Q. 3. Discuss the attitude of primitive society towards crime and justice. (K. U. 1953)

Ans. From a very low stage of social development we find the community as a whole or its organs such as councils of the elders or the chief dealing with certain action which are resented as involving the community as a whole in some be misfortune or danger. These cause of unrest may be designated as crimes in the primitive society. These include, actual treason, conduct which brings upon the people the wrath of God, or of certain spirits, or which violates some mysterious taboo such as for instance breaking of the exogamous or endogamous rules. Breaches of marriage laws and some kind of witchcraft may be considered as crimes. All such crimes were made an object of public punishment. If the offence had a religious character which is likely to send the wrath of God on the people, the criminal was separated from the people. He was kept away from fire and water the essentials of life. And in doing so, the criminal being deprived of the necessities died. But the main purpose of keeping him away from fire and water was to avert the possibility of his polluting the fire and the water by his touch. As Hobhouse describes if, "it is a kind of public hygiene rather than a dispensation of justice."

In other cases tribal offence was more of a secular character. For instance, an intercourse with an alien was held the deadliest offence and in some cases the punishment was death. Even a Chief was not spared in this connection. For murder, sometimes the private revenge overtakes the murder. If the sympathies of the tribe are

with the murdered, the murdered may be publicly executed. It is "public intervention in private matters."

As regards the attitude of primitive society towards crime we may remark that the old view of crime in the fact that the most serious offences are attonable either by compensation which the court awards to the relatives of injured party or by a fine which it takes to itself or puts to public use. Attonement has wider application than compensation. Because in attonement the offender compounds with the community, with God or with conscience.

As regards the attitude of primitive people towards justice we may make it quite clear at the outset that justice wherever it is found in the primitive society does not conform to our concept of justice as giving every man his due after his case has been thoroughly inquired into by an impartial authority.

In some of the lower races there is hardly any concept of justice. The earliest man appears to be peace loving, quarrelling and fighting but little among themselves. The first idea of justice however, rough, it may be evolved from the idea of retaliation. It became known as a form of self-redress. This is the type action which clearly reflects the attitude of primitive people towards justice. "Blood for blood" aptly summarizes the earliest idea of justice. Though blood-feud is an expression of vengeance it was regulated by custom. Private revenge could be taken but only in form prescribed the custom. Primitive justice thus works upon rules which embody in certain

measure the idea of justice. More often vengeance is simpler. Stripes, mutilation or death are inflicted without any attempt to imitate the original offence, though there may be gradations here. The homicide is slain, the adulterer is speared, beaten or mutilated, the thief is slain, enslaved or forced to make restitution, a defaulting debtor enslaved or flogged. At this stage a new principle of justice is introduced, and that is of compensation.

Some times, the blood-feuds endangered the entire society. In order to avert such endless blood-feuds, some wise men from among the primitive people decided upon the principle of compensation. But even here while assessing the injuries they always kept in mind a distinction between the injuries themselves and also the distinctions between the persons injured. There was a distinction of rank, sex, age freedom recognised in assessing the injury. Similarly the act of injury itself was a sufficient ground for punishment. The idea of accident or design was absolutely irrelevant to the concept of justice. The tribunal never went into the merits of the case; they never discussed whether the offence was intentional or accidental. The act was committed and that was enough. The primary objective of justice seems to be to give satisfaction to the relative of the injured party and help preventing the spread of terrible unending blood-feuds. The organised vengeance may be exacted by retaliation or may be compounded by money-payments. When the principle of compensation arises, collective responsibility is reduced to a common pecuniary liability. The clan are collectively responsible for the blood money due from a member and by the same logic

they are collective recipients of blood-money due to any member.

Again in early justice animals and even inanimate objects are regarded as appropriate objects of punishments. The slaying of an offending animal is provided in the primitive justice. Many cruel punishments were inflicted upon the animals.

In short, some kind of retaliation, either private or public, failure to distinguish between an accident and a design, the rule of "an eye for an eye and tooth for a tooth" and treating even the animals and inanimate objects as proper subjects of punishment are some of the characteristics which properly the attitude of primitive people towards justice. Finally, the judge in the primitive society seem to be more in the role of peace-makers than judges. Though the primitive people tried to evolve the concept of compensation to the relatives of an injured party, the compensation was never based on any impartial assessment of the injury but it always presupposed many distinctions. Besides, atonement had a wider application than compensation. The justice of the chief was often of the subsidiary kind. Whichever method the primitive people used it embodied rough justice.

Q. 4. Analyse the development of justice corresponding to the following stages: Sacral and other public offences; adjustment of disputes; regulated vengeance and partial control. (B. U. 1955)

Ans. With the evolution of social order and in

particular with the growth of central authority, the redress of wrongs to take the form of an independent and impartial administration of justice. If we try to this growth we pass through different 'stands of development' which are gradually woven together.

Sacral and other public offences : From the early stage of social development we find the organs of the community such as councils of the elders, or the chief, dealing regularly with certain actions which are resented because they involve the community as a whole in misfortune or danger. Such resented acts include treason or such acts as bring upon the people the wrath of God or of certain spirits, or some acts which violate some mighty and mysterious taboo. Such actions cover the breaches of the marriage law and witchcraft. The breach of marriage laws is confined to the transgressions of the prohibitions of intermarriage upon which primitive races lay such extraordinary stress. A mere violation of the rules of exogamy, a marriage within a totem or a marriage outside the permissible caste is regarded as a very serious offence endangering the community as a whole and which must be wiped out by extinction of the offender. A Central Australian tribe for instance will make up a war party to spear the man and woman who have married in defiance of these customs. Similarly common action will often be taken to protect the community from witchcraft. Witchcraft is a terrible offence for the primitive people who seriously believe in it. Among the North American Indians, a public sentence was often pronounced and carried out by the chiefs in cases of sorcery and some-

times also in cases of cowardice or breaches of the marriage customs. The puishment of witchcraft is as widespread as the fear of it. And because it is believed to endanger the whole community the puishment is often ferocious. It is directed to destory every offender connected with that crime.

Similarly, offences against religion or even breaches of ceremonial rule may be made matter of public puishment. Thus the assembly of chiefs would decree death for any transgression of kusuit ceremony, as by the unlicensed performance of dance of making a mistake in dancing. Insanity or idiocy was also punished in the extreme fashion of destroying the insane or idiot because it was believed that through the insane or idiot some evil spirit was visiting the community. The object of the community in destroying the offender was not much to punish the wicked man as to protect itself from a danger or purge itself from a curse.

The criminal if his offence bore religious character, was "sacer"—separated from men, made over to the offended deities. His goods were set apart, for they were involved in his impurity. He was banished so that none would come in contact with his accursed person. He was cut off from fire and water not with a view to causing his death but with a fear that his accursed touch may polute the sacred elements and convey. In short public punishments given for the safety of the community may be regarded as public action taken for the sake of public safety. Whenever, the community is threatened with an act of trason, or with occult magic influence,

or by the wrath of Gods, the community protects, itself by destroying the traitor, by getting rid of the witch. In short it is a kind of public hygiene rather than dispensation of justice.

In other cases the offence is more of a secular character. Marriage with an alien is the deadliest offence for which even the chief is not spared.

Apart from this method of public intervention there was another approach to justice in the primitive societies. It was the natural efforts of friends and relatives and neighbours to prevent the development of a quarrel into a fight, particularly when the fight may involve ultimately all the consequences of a party feud. It is equally natural that the chief or the elderly man was most influential in this respect. Thus, the chief may take the lead and use his prowess as well as powers of persuasion to settle the disputes among his followers. This strand of development is known as "*The Adjustment of Disputes.*" Where his power is purely personal submission to his judgement must be purely voluntary. He acts not as a judge but as a friend or a conciliator. If the parties are not satisfied the option of selfredress remains. Thus among the Montagnias, Micmacs and Etechemins, small chiefs with the help of the friends easily adjusted small quarrels. But these chiefs had no binding authority. Resort to the chief was wholly optional. Ordinarily every man or family exacts justice on the wrongdoer, if possible by extorting compensation. In many cases; adjustment of disputes was merely subsidiary to that of

selfhelp and private vengeance. But as HobHouse puts it, in this "there is not even a shadow of constituted authority." The function of the council is clearly to maintain the peace if possible, but the real basis of the order is blood-feud and the fear of it. The "justice" of the chief is of the subsidiary kind. Retaliation is in general the sole remedy for wrongs of whatever order, but the councils or the chief intervene to prevent revenge. The method in compensation which is based on exclusively the private satisfaction of the aggrieved and not on the vindication of any civil or moral right." It was quite open to the complainant to reject any settlement and demand life for life, "an eye for an eye and a tooth for a tooth."

Regulated vengeance and partial control : The third strand of development is the method of regulated vengeance and partial control. This is a common modification of crude self-redress. In this type the self-redress is through set-fight. The set-fight may be a mild affair like the boxing-match or a more deadly fight where the fight always ends in death. This self-Fight often takes place under certain prescribed rules and conditions. For instance among the Kubu, the abduction of a wife resulted in a duel in the water, the man who could submerge to other winning the woman. The fight may be the test of endurance. The public or the chief may look in act as judges. Here is the beginning of public intervention and the matter becomes still more formal if the fight is between two kindreds or two local groups. We have evidence of two murder cases in one of which it was agreed that the murdered should stand

two spear blows from the brother of the victim while the other was settled by a fight by eight men on each side. The first of these is an explanatory meeting, the second a regulated fight. Both involved a certain amount of supervision and we might say that if the community definitely compel the offender to make atonement and punish him in case of his refusal to atone it would be a form of public intervention for the assistance of private revenge; while if the avenger also is compelled to accept the atonement of the offender and demand no more it is a case of public control over private revenge. We do not know how far the public intervention would go. We are told that the satisfaction is required by custom as compensation is required by custom. But a strong man who trusted sufficiently to his own prowess might snap his fingers at the custom.

Further both the regulated fight and the expiatory meeting which are the two types of regulated vengeance and public control are in large measure affairs between members of distinct local groups devised to avoid real and sanguinary blood battles between them. The basis of both the forms was self-redress and public intervention was only in a germinal form. However, slight and defective as this might be, it is clearly advance in civilization since it is a further step taken when the injured man can command the direct assistance of his community or his chief. We cross a stage here when the initiation and direction of the affair is in the hands of the private individual but the public force is used in execution. The aggrieved may decide whether he wants the life or the compensation out of the offender, but

if he opts out for his life it is the chief who directed how the offender should be killed.

Sometimes, vengeance instead of being assisted was often controlled. Thus if the conquered man had re-wished the victors wife or given him the 'death bone' no action was taken, but if the victor was in the wrong the must undergo similar injury with similar weapons. This is a case of controlled self-redress.

Finally, we may say that in as much as the chief or the council direct the affair and inflict the punishment, the public authority has taken over the business of redress.

Q. 5. Give a brief resume of the main phases in the evolution of public justice.

Ans. We find from the historical evidence in that there was no such thing as law or justice in the earliest races of simpler people. They were all living on hunting and had little time to quarrel among themselves. Then at a later stage the idea of retaliation makes its appearance. At the outset of this second stage we find anarchy and the principle of self-redress is qualified first by the sense of solidarity within the primary social unit. This is shown by the public repression of sacril offences which are held dangerous to the community as a whole; and then by the control of self-redress. As between the primary units a system of collective self-redress arises which gives rise to the authority of chief or the council representing the larger community as a whole.

So long as the vindication of rights rests in the hands of the kindred or the group responsibility is colle-

ctive. Here intention in the crime is ignored and punishment is not assessed according the merits of the case but according to personal distinctions.

Then it seems that the method of retaliation often resulted into an endless blood-feud. The wiser people in the community thought it imperative to put a stop to the blood-feud by introducing a new principle of justice. They tried to mitigate retaliation by introducing the principle of compensation. This method however does not initiate any new ethical principle because compensation was not at all obligatory and it still remained open for an individual to reject compensation and have self-redress.

Secondly, the compensation was not based on an impartial assessment of the merits of the case but it was primarily aimed at giving satisfaction to the aggrieved person. Besides distinctions of age, sex, rank etc. always crept in the act of determining compensation.

It is only when the social order evolves an independent organ for the adjustment of disputes and the prevention of crime that the ethical idea of justice becomes separated out from its earlier husk of conflicting passions. Step by step the individual is separated from his intentions are taken into account, a distinction is made between a design and an accident. His formal rectitude or want of rectitude is thrown into the background by the essential justice of the case. The appeals to magicals process are abandoned, and finally the sets before itself the aim of discovering the facts and maintaining right or punishing wrong accordingly.

The rise of public justice proper necessitates the

gradual abandonment of the whole of trial of strength between the two parties and substitutes the idea of ascertaining the actual truth in order that justice may be done by supernatural means, viz. by the ordeal and the oath. These in turn give way to turn judicial inquiry based on evidence and rational proof. The early stages of public justice administered by the recently developed central power led to barbaric treatment in the discovery and punishment of crime. It was slowly replaced by humanitarian methods, and better methods of attaining truth. Such in short is the course of the evolution of public justice. For a long time in the primitive races justice as we understand it in the sense of giving each man his due according to the merits of the case investigated by a third and impartial authority was totally absent. Slowly the first step to control retaliation was taken. Then followed the public intervention. And this was a great step in the direction of the evolution of justice since an individual could command public intervention and at times public assistance too. But for the large part justice in primitive communities remained rough justice.

Q. 6. Describe the form of a primitive government.
(P. U. 1955)

Or

Describe the role of a chief in primitive society.

(K. U. 1955)

Ans. Although the state is fairly recent development there is no society which lacks government. In that are of social life defined as the public interest, government is the supreme agent authorized to regulate conduct.

Government is rudimentary in primitive society. Informal controls suffice for the most part. There is often no person or group that has a vested authority. In such cases, however, a flagrant case of adultery or murder or military attack may raise to temporary authority certain men to determine punishment, interpret customary law or lead. However, when population grows and spreads over a wider territory, when a more complex division of labour and an impersonal market economy undermine tribal primary-group social relations, then also appear the formal condensation of political rules and assumed or delegated political authority.

Many primitive communities are governed by public opinion rather than by constituted authority. Even in parts of Africa and Polynesia the power is held by a body of prominent men rather than by individual rulers. In Queensland all the elder males made up an informal council that settled affairs of state, received visitors, demanded satisfaction for the murder of member and punished by death a breach of exogamy. The North American Indians had 'chiefs', but often these 'chiefs' were mere advisors and not real dictators. Except in emergencies they had no power over the lives and property of their fellowbeings. Naturally a man of strong personality could assert himself, but this influence of his office was not rooted in his office and so it died with himself. This also holds good in case of many south American tribes. In the Chaco a headman of the Ashlusly Indians works exactly like his fellows and has neither a special hut nor a place of honour at feasts. An Ona group is guided by a venerable patriarch

whose competence and character all respect though he is in no sense an official. Even in British Columbia where the caste system played an important part, the chief was by no means a despot. For instance the headman of Haida clan could not compel obedience even within his group and had no real authority outside it; while a Tsimhian chief, far from being an oriental potentate was responsible for losses in war. Religious sanction sometimes gave absolute power to the chief in Polynesia and Micronesia. To defy a chief was sacrilege, to obey him unqualifiedly the highest duty. Strangely enough this advantage was not used for consolidating major groups. Even large islands like those of New Zealand were split up among innumerable triblets. The supreme power vested in a divine chief, but owing to the separatism of the natives no large population was ever anciently brought under a common head.

In striking contrast, the African natives have again and again founded pretentious kingdoms. A little over a century ago Chaka rapidly changed the government of the Zulu from limited monarchy into a despotism and made his tribe a first rate power in native South Africa. The monarchies of Africa present probably all the variations found in the civilized countries. In Ruanda there is strictly stratified society based on the subordination of racially diverse groups. Here the "chief" of the invading stock-breeders is the feudallord of his own people and king of the country as a whole.

Uganda presents a different picture. There is no aristocracy, but a vast number of officials including the

kings ministers, governors of the 10 provinces and various grades of chief, who are not in any sense blue-bloods. The State organization has been worked out on a surviving clan basis, many clans rendering special services to the king. In the southern Congo the Bakuba king treated with the utmost mark of outward respect. But he is a mere figurehead dominated by his ministers.

In West Africa the secret societies typically influenced kingly powers. Among the Kuyu of the Congo basin the chief confers membership, conducts the initiation and terrorizes his subjects by his supposed mystic association with the leopard. Here the fraternity is merely an extra tool in the hands of the chief with which he exploits his subjects.

In Polynesia the king was sometimes considered divine and hedged about with ceremony and restrictions that might prove galling at times. The except at certain festivals the king was not allowed to leave his place. Nor the noblemen allowed to look him in his face, and they had to retire from his presence crawling backwards. There was as elaborated and whimsical court etiquette.

While in simpler societies brothers characteristically strid each other, the craving for power makes for strife among princes in many sections of Africa. Instead of having any fixed rules, some countries had the practice of making the dying king clandestinely announce his successor. And since there was always the fear of the dispossessed princes plotting against the successor they were slaughtered.

In Shilluk, on the day of his coronation the subjects

of the king are privileged to scold him and spit at him. After that the king is not only a ruler but a high-priest. The king personally kills a sacrificial best to bring rain and orders a human sacrifice for extreme draught and in a difficult war. He inherits his father's property and all the ornaments. All booty from raids belongs to him and his income is increased by his judgements in courts. In addition, it his subject's duty to build huts for their monarch and to supply him with the finest dugouts.

Some simple societies appear anarchistic because they lack 'chiefs', courts and officers of the law. They are thus at one time led by a physical bully at another by man credited with supernatural favour. Actually, there is never complete anarchy because public opinion universally curbs individual action. In the rudest community sexual offences are condemned and in the worst-autocracies, the ruler cannot afford to go beyond a certain point. This is all the result of the pressure of public opinion. A chief may safely assert his traditional privileges, but he meets opposition if he runs counter to established beliefs. The strength of the polynesian king lies in his acceptance by the people as a divine personage.

Assessing all these facts about primitive society we may safely conclude that till the rise of the system of patriarchy the role that a chief is called upon to play is mostly nominal. He is a titular head. He is called upon to lead people but cannot dominate. In some cases the authority of the council of elders and ministers surpasses him. In some cases he combines the political and religious role. For he is at once a king and a high-priest. And 'the justice' of the chief is often of a subsidiary kind.

Q. 7. State the primitive idea about crime. What were the forms of punishment in primitive society.

Ans. Human society is built upon the 'web of should and ought.' Without these two the human society would perish. But the history of people violating the 'web of should and ought' is as old as the history of humanity. Though that view a society would take of such a violation varies widely.

Crime is an offence against the community. Primitive groups regard many of the crimes in our law as merely an offence against an individual; whereas they always consider certain actions *intolerable* and *punish them collectively*, which is the test of 'crime'. The Caribou Eskimo do not treat theft as a serious matter; and murder is not necessarily criminal, but *witchcraft is a crime*, looming as an insidious attempt at murder. If a man repeatedly makes himself a nuisance by such antisocial behaviour, he is put out of the way. Many Eskimo tribes regard as criminal the eating of seal and caribou at a single meal because the breach of the taboo is supposed to endanger the food supply. Among the plains Indians murder was a greatly regretted occurrence, but it was considered only an offence against the victim skin. In short it was not a crime. On the other hand premature startling of a buffalo herd was a crime punished by the tribal police. In parts of South Africa theft was considered a private grievance for which the injured party was indemnified. But hurting or killing a subject was a crime, and the indemnity went to the chief, not to the victim or his family.

Punishment : The overwhelming number of primitive

peoples know two main forms of punishment, fines and death. Imprisonment was rare, but in Uganda and some other African countries a condemned man was sometimes placed in the stocks. In New Zealand plundering the fields of the offender and his kin was an established institution. Corporal punishment apart from death, was repulsive to some natives, but freely indulged by others. A recalcitrant Shilluk debtor was flogged with whips of hippopotamus hide and pilloried. Among the Gallinero, according to the powers, the avenger had his option of between, the murderer's money or his life, but if he chose his life, it was the chief who tied the criminal to a tree while a number of people shot arrows at him. Punishment thus takes the form of public assistance for private redress. Among the chiefless Lobi there was no coercive methods but from fear of supernatural disfavour the defendant's relatives made him yield to the elders' verdicts.

Q. 8. State and explain the modern view of the treatment of Criminals. (P. U. 1955)

Ans. A time there was even in modern civilization when stealing of sheep and horses were regarded as offences for capital punishment. And for most of the time, punishment to criminals was barbarous in character. Punishment was characterized by cruelty and callousness. In the eighteenth century women were still burnt alive for murdering their husbands, both men and women were whipped publicly.

The first step towards reform was to abolish ferocious

penalties of the old law. As substitutes for the old savagery there grew up first the transportation and then the penitentiary system. Regarded as giving the criminals a fresh start in life in new surroundings remote from his old bad associates, and the memory of his crimes. Transformation had much to recommend it was clearly incompatible with colonial development. Therefore it was found necessary to fall back upon the system of prisons. And the efforts of reformers are devoted to the task of making confinement as nearly compatible as may be with the regeneration of the prisoner. These efforts have hardly passed the stage of experiment yet certain results have emerged. The old way of hanging at least rid society of the criminals. On the other hand the modern plan of imprisoning a man for longer or shorter term, and then without asking what effect his experience is likely to have had on him turning him loose again upon society, a broken human being less capable than others stood condemned for its barbarity, which was indirectly as harmful to society as it was cruel to the sufferer. The modern method is still a terrible penalty and far from relieving society of their presence tends to degrade and harden them further. Hence judicious thinkers like Fredric Hill, soon recognized that a more thorough system was required. "The offender must be reformed, and at need he must even be detained until he has given good promise of reformation and society must help him back into honest ways. The most thorough going attempt in this direction is that of Elmira system, followed now in several American States. According to this system the sentence is wholly or within limits indeterminate and the fate of the

convict depends on his own exertions. The criminal can raise himself from a lower to a higher grade by continued good behaviour and finally can obtain liberation on parole.

Whatever the outcome of these experiments the modern view stands committed to the *humane method* of criminal treatment, and can not revert to the old plan to punishment without the risk of a general re-barbarization. The modern method of treating criminals requires that the criminal should be treated throughout 'case' to be understood and cured. This theory presupposes that crime is the outcome of definite conditions and if we understand these conditions which may be psychological physical, social or personal and if we control these conditions we may improve the 'mental health' of a criminal. In short criminals should be treated as patients and we should try to discover the conditions that operate to produce crime and act upon those conditions. This then is the modern views of the treatment of criminals.

Q. 9. Examine the modern view of the treatment of the criminals. (P. U. 1955; 1961)

Or

Evaluate the effectiveness of punishment and treatment of criminals in the prevention of crime.

(B. U. 1954)

Ans. Of the various theories of punishment advocated by the thinkers concerned, the two theories Retributive and Reformative are outstanding. The retributive theory of punishment is based on the idea

of force. It is the fear of force which would keep an offender on the straight path. This very idea is expressed in the oft quoted maxim, 'spare the rod and spoil the child'. The human society depends upon moral norms. But the moral norms are by no means always fulfilled. Violations may occur because two norms conflict with each other or because a person's desire for something is far stronger than his respect for the norm which forbids that particular desire of persons. In the latter case there are sanctions, informal and formal. Conscience is an informal sanction. But where the informal sanction fails, the ultimate punishment that society visits upon the rebel is force. Force means physical torture, banishment, imprisonment or death. In one or more forms, force is used by all societies to control those who have most flagrantly or persistently violated the moral norms. Force when applied legitimately by vested authority in the name of the group or total society it becomes a sort of punishment.

Of late it is fashionable to plead that force is an antiquated and barbaric instrument of control which should be abolished. The justification of this modern view rests on two propositions. First, man's will is not 'free' that is man is no more responsible for committing a crime than the flower for becoming red and fragrant. In both instances the end product is predetermined by the nature of the protoplasm and the chance of circumstances.

Second: it is argued that research has consistently proved that the majority of imprisoned criminals return to a life of crime upon their release. Force does not reform the criminal.

Now the first proposition that the criminal is not responsible for his crimes is inconsequential at least from the point of view of maintaining law and order in society. Whether or not a man is responsible for what he has done he must be held personally accountable for whatever he had done. Only on the basis of mutual accountability can mutual prediction of behaviour take place, without which all social relationship would be impossible. The person who denies the concept of responsibility, (Free will) often attempts to relieve the criminal of responsibility (accountability.) If in everyday life we hold persons personally accountable, it is inconceivable to exempt criminals from holding them personally accountable for their crimes.

The second proposition that punishment fails to reform a criminal is equally inconsequential. The real function of punishment is not so much to change the behaviour of the extreme rebel as it is to give the majority of more or less norm-accepting persons a continued reasons to remain norm-accepting and not to become rebel. As many sociologists including Emile Durkheim and George H. Mead have pointed out, "punishment affirms moral standards; it functions to reinforce society's values." Punishment serves to set off wrong from right. That in many cases, the punishment fails to rehabilitate the individual offender does not destroy the essential function of punishment. The essential function of punishment is to make the law-abiding people remain law-abiding, and to reinforce their moral values. The object of punishment is not necessarily or even principally to reform the offender.

Besides the modern view of the treatment of criminals as partients with a view to reforming them is still in an experimental stage. And though one cannot make any definite generalization we cannot ignore the fact that the evidence from the country where this modern method is applied with a kind of thoroughness, the results are not encouraging.

Finally, the theory that the criminal is not responsible for this crime; that crime is conditioned by factors which operate irrespective of his free will, is itself a dubious theory. The issue whether criminals are born or made is not finally settled. As such the modern view of the treatment of criminals in the prevention of crime seems to rest on inadequate presumptions.

There can be no doubt the effectiveness of punishment. Without punishment organized society is inconceivable. Accountability for personal actions ceases to exist when sanctions are not applied. This fact does not however necessitate cruel and unusual punishments. The emphasis placed by the modern view on the human method of treating criminals is indeed laudable. To advocate punishment is not a cry to return to barbarity. All that is argued here that those who are for the abolition of punishment have a confused notion about the function of punishment. Criminologists have pointed out that extremely harsh punishment has been associated in history with periods of excessive criminality. It is even quite probable that the severity of sentence provides for certain criminal acts in our law-violations. However it is equally certain that some amount of punishment is

essential for the preservation of society. Punishment in the form of 'legitimized force' will be absolutely necessary to deal with persons who violate the norms or the 'web of should and ought' of the society.

Q. 10. Crime is conditioned by social environment. Elucidate the statement. (P. U. 1954)

Or

How far social condition determine crime? (P. U. 1952)

Ans. Crime, like everything else that men do or suffer is the outcome of definite conditions. These conditions may be physical or psychological, personal or social. They arise in the character of the agent as he has grown up in him from birth in interaction with the circumstances of his life. We may recognize them in social surrounding, in overcrowding or underfeeding, in the sense of despair produced by the denial of justice or in the "overwinning insolence of social superiority. It, therefore, seems necessary to discover the conditions operating to produce crime and to act upon them so that we may succeed in preventing crime.

It has been argued the present increasing incidence of crime is mostly due to social conditions. The emphasis on this theory leads to a belief that all men are born equal. It is the social conditions that make them unequal. Man's character is moulded by the impact of influences on him, prevailing in his social surroundings. Crime thrives in the land of poverty and misery. It also thrives in a city which is overcrowded. The have-nots are not always prepared to remain contented with

their miserable lot. Sometimes sheer want of necessities drives a man to do some criminal act. In case of overcrowded cities there are good opportunities for a criminal not only to do a crime himself but organize crime. In overcrowded cities there is less of protection. The relations even among neighbours are more impersonal. Whereas, there is less of parental control over the children who are in a formative stage. All these social conditions afford the best breeding ground for crime. Besides a city life offers many temptations to people who are denied of the satisfaction of certain of their primary needs. What they cannot do openly can be done secretly in an overcrowded city. This goes to show how social conditions determine crime.

According to some critics the theory that crime is conditioned by social environment destroys personal responsibility of the criminal. The criminal is here supposed to bow before the inevitable. According to Hobhouse this contention is not true. In the opinion of Hobhouse, the above theory of social causation of crime does not destroy but defines personal responsibility. For the last link in the chain of causation that leads to crime is always the disposition of the agent at the time of action, and unless dominated by a ungovernable impulse this disposition is always modifiable by the introduction of a fresh motive which is weightier. When Lady Macbeth intending to murder the sleeping king says "he looks like my father" it is an instance of a fresh motive overweighing the earlier disposition. When a wicked act was held to be some thing arising in a spontaneous arbitrary manner from the unmotivated evil choice of man, the

vindictive retribution which is founded on instinct and fostered by the needs of early society seemed amply justified. But when good and evil alike are seen to grow out of assignable antecedents by process which calmly judging men can pretty closely foretell the retributive theory of punishment appears inadequate.

UNIVERSITY QUESTIONS

Q. 1. Briefly narrate the main phases in the evolution of public justice. (G. U. 1955, 1961; B. U. 1953)

(See Q. 1)

Q. 2. Shaw 'self-redress by the individual' terminated into impartial justice of public tribunal.

(G. U. 1954) (See Q. 1)

Q. 3. Discuss the evolution of the agencies of justice. (K. U. 1952, 1959)

(See Q. 1)

Q. 4. 'The primary function of the primitive tribunal is not so much to discover the merits of the case as to the peace and prevent the extension of wild and irregular blood feuds'. Explain. (B. U. 1954)

(See Q. 2)

Q. 5. Discuss the attitude of primitive society to crime and justice. (K. U. 1953)

(See Q. 3)

Q. 6. Analyse the development of justice corresponding to the following stages : sacral and other public offence, adjustment of disputes, regulated vengeance and partial control. (B. U. 1955)

(See Q. 4)

Q. 7. Describe the form of primitive government. (P. U. 1955, 1961)

(See Q. 6)

Q. 8. Describe the role of a chief in primitive society. (K. U. 1955; 59) (See Q. 6)

Q. 9. Examine the modern view of the treatment of criminals. (P. U. 1955) (See Q. 8)

Q. 10. Discuss the modern practices of dealing with crime in the light of recent theory of punishment. (P. U. 1953) (See Q. 8 and 9)

Q. 12. Evaluate the effectiveness of punishment and treatment of criminals in the prevention of crime. (B. U. 1954) (See Q. 9)

Q. 13. 'Crime is conditioned by social environment'-Elucidate the statement. (P. U. 1954) (See Q. 10)

Q. 14. How far the social conditions determine crimes? (P. U. 1952) (See Q. 10)

CHAPTER XIV

PRIVATE PROPERTY

Q. 1. Trace the emergence of private property in primitive society.

(G. U. 1955)

Or

Explain the root ideas of property. Mention the different stages of the development of property.

(K. U. 1952)

Or

Trace the growth and effect of private property in primitive society.

(K. U. 1953)

Ans. The question of the evolution of property in its earlier phases, is the question of land ownership. How then is land owned in primitive society? The evidence available is controversial. First there is the history of civilized society and the indications to be derived from its most archaic institutions. There is secondly a mass of custom observable among contemporary societies of the lower culture which as evidence may be used provisionally with customary caution. Even this latter evidence is not free from ambiguity. It does not enable us to state in universal terms that either the communal, the individual or any other principle flourishes exclusively at a given grade. Besides any conclusion which we wish to draw must be based on careful and elaborate comparisons.

Among hunting people as a whole our authorities most frequently deny any individual and family owner

ship of land. Among the Thompson River Indians there was no private land. Even the territory of the band was not held exclusively but was common tribal property. But this does not lead to the conclusion that the tribal territory was a mere no man's land. The custom was that trespass by any one else was punishable with death. Further game was divided among the hunters and a rich skill generally among the fellow villagers. The tribe thus exercises true excessive ownership as against all outsiders except certain connected people whom it tolerates and knows of no internal divisions. This is the true tribal property in its earlier phase.

In the second phase, very often land belongs in common to a section of the tribe, a clan or a local group. Among the Central Australians, while each tribe has its own definitely marked area, within it each local group is similarly the collective owner of a defined portion. This portion is not further divided but is free to all its members to dwell in or to hunt over as they will. Trespass by an outsider is strongly resented, and the boundaries are habitually preserved. More in this type of ownership of land we find something of a sacral basis for the right of property, for in strictness it would seem that the land belongs to the ancestors whose souls are deposited at known spots in the area. They are reincarnated in living member of the group. Among the hunting and fishing tribes of the Pacific Coast the clan is as a rule, the landowner. Among the Thlinkets there was tribal, gentil and family land. Sometimes the limits are ill defined. Among the Central Eskimo there were no precisely limited reservations.

Thirdly we find that not only is the land common to the tribe, clan or group, but its products are subject to rules of customary distribution tending to equalize the chances of obtaining food, to share superfluity and obviate starvation. Thus in Greenland, a whale is divided among the whole village, and in any case if there is a famine, the successful hunter must share his spoil. Among the Central Eskimo, a whale belongs to the entire settlement. If food is plentiful a seal is reserved for a man's house-mates (usually a joint family) but if scarce its flesh is distributed among all the hunt.

So far we have seen the communal principles at work among the hunting people, the community being sometime-times as wide as the tribe, sometimes narrowed to the clan or local group. But we also find evidence of private property among some of the lowest hunters. For instance, Veddas are a people who have definite territory for each little group, but that within it each individual has his own ground which is his for life and descends to his heirs. It may be alienated only with the consent of the whole group, even presents to children and sons-in-law requiring the consent of every adult male. Thus what we may call as eminent ownership is collective, while the individual is a lifetenant. Still, to this qualified extent, private property in land exists among the Veddas. In Australia we come across the concept of joint ownership. "The place where a man is born is his country, and he born there had also the right to do so." This is a case of joint ownership by any and all who happen to be born in a particular district. If a question was asked of any one regarding land

he might answer, "It is mine" while at the back of the system is a conception which is neither individual nor collective but more probably sacral

When agriculture begins ownership seems to be common. But as village develops and cultivated land acquires a value, it tends to become permanent. The old communal rights may now be asserted by periodical redistributions. Or lastly the redistribution may be given up and the lots become family property; but the eminent rights of the community are still recognized—for instance, in customs regulating the methods of cultivation, or forbidding alienation without its consent. These rights will also be found surviving in the common pasture, and with still greater persistence in the common woodland.

Thus private property arises in a very natural manner out of de facto occupation. We are not to think of the village in the beginnings of agriculture as owning its land collectively like a modern corporation. We are to think rather of all its members as exercising identical rights upon it. From times immemorial, each man has hunted and each family pitched its cabin where it pleased, and for the latter the right of temporary possession has always been regarded. A similar recognition is extended to the cultivated plot and where many want to cultivate near apportionment is made.

But meanwhile another tendency is at work. Land may be said to belong not to the community but to the chief. How far it is merely nominal and how far real is often difficult to tell. In effect we must suppose the chief's power to have varied from that of representative figure

head to that of administrator which restricted powers, and from this upwards to the position of a feudal lord. Finally, we have a class of nobles owing the land of peasant cultivators, serfs or semi-free cultivating it. This differentiation implies the formation of a class of landless dependents. But this differentiation hardly appears in the simpler societies.

While the communism of the village gradually wastes away, there is also a communism on a smaller scale which forms the economic basis of joint family. Speaking very roughly, we may say that humanity has hitherto known three stages of economic development. In the first, the fruits of earth are open to all together. There is general poverty, but also general opportunity. In the second labour like all social life is more organized, men have their status of master or slave. There is discipline but not freedom. The third is one where individual is free to make his own career within the limits of the social order. The distinguishing characteristics of this order are the working of competition and cumulative factor of inheritance.

Private property, held in absolute ownership has the following effects: It produces basis for the free exchange of goods. And from the exchange of goods arise commerce, the division of labour and free industrial enterprise. In its early stages society seems to know exchange first in the form gifts. It develops into barter. Barter gives rise to an economy based on the reliance on promise and thus exchange generates contract. But the conception of binding contract is not taught at a stroke.

Finally, property reflects social and political institutions, but also reacts upon them, creating prestige classes and superior political power. Private property is nowhere absent, but it may be restricted to special things.

Q. 2. Is primitive society communistic in goods of every kind? Give reasons for your answer.

(P. U. 1952)

Ans. The brightest aspect of primitive life is seen in its freedom of giving its expansive and chivalrous hospitality which is facilitated by communal living. In the whole department of conduct which concerns the treatment of the helpless, whether it be the aged or the infirm, the child or the stranger, the divergence between the primitive and the civilized is marked. Primitive ethics know nothing of those rights inherent in the personality upon which the civilized order is based; but on the other hand through the very absence of individual responsibility the movements of pity have free play, while through the prevalence of family and village communism they have simple and natural means ready to hand for the relief of indigence. Roughly speaking the primitive society seems to be communistic in goods of every kind and this does not exclude pre-eminent individual claims.

In primitive society, hospitality is commonly carried far beyond our practice. Most of the primitive people feel that food must be shared, while the idea of selling it is intolerable or at least degrading. When a whole is stranded an Ona relax their strict law against trespass and permit every inhabitant of the island to fetch his

share. A self-respecting Dakota hunter feasted old men after a successful trip. Thus a primitive will not starve so long as there is food in the community and the sense of this moral obligation marks a difference between civilized and uncivilized people.

This however does not imply legal or equal claim to food. A caribon Eskimo who neglects his family from settlement to settlement as an unwelcome visitor. No doubt, he will not be allowed to starve, but he falls to the level of pariah. Again in Lesu the good-for-nothing idler is in no danger of starving so long as there is no general famine. But he loses standing, fails to get a wife and is publicly derided for his shiftlessness. In primitive society poverty did not imply want of a roof and food, it meant lack of those possessions, material of immaterial which make life worth living for a man of pride. Though a parasite may appropriate his kinman's food, clothing and chattles generally, no one feels that he has a right to them.

A flavour of communism does not exclude pre-eminent individual claims. The Caribon Eskimo allows anyone to hunt anywhere over their land, or to use means of production that would otherwise lie fallow, such as traps, or salmon weirs; a finder may retain lost articles, a borrower need not replace the borrowed article destroyed in use. Nevertheless even within one household, a kayak belongs to the husband, a pot to the wife; and neither sells the other's property; the very children must individually consent to a sale of their possessions. What is more even Eskimo communism as to food is

invaded by legal in contrast to moral claims. Of two hunters, the killer takes an animal's fore part, the companion the hind part. If many are present those who have taken no active part in the chase receive no share but merely a subsequent present of meat. In short, individual ownership appears even where superficially it seems absent. In primitive society, the idea of collective ownership seems more prominent. Such collective ownership extends to important goods of every kind and can easily coexist with individual property rights concerning other objects. It is an error to assume communal land tenure for all hunting peoples, though it is true in majority of cases.

Q. 3. Examine the different forms of property in primitive life. (B. U. 1953)

Ans. As pointed by Hobhouse, 'Among primitive people there is comparatively little scope for the institution of private property.' However, property is nowhere absent and property can be classified as *movable, real or incorporeal*. It may be *private or communal*, it may or may not be inherited and if so according to different principles and these possibilities are interwoven with social, political and moral ideas.

Movable property includes dress, utensils, weapons and also live-stock. To some of these chattels property rights are attached by the act of creating them. Thus a woman is undisputed owner of her pot, a man of his bow. However, this will not hold in all stratified societies, because there a superior sometimes expropriates the

manufacturer or forces him to work for little if any compensation.

Live-stock is often branded to advertise ownership. Cattle are useless without pasturage. Hence they presuppose access to grazing land. In Ruanda the king is in theory owner of all the live-stock in the country, the individual nobleman being merely a feudal holder of his herds

Slaves are a special form of chattel. Though liable to abuse on occasion, they are treated as members of the family.

Then comes another form of property-the real estate. Land is usually inalienable in primitive society, so that their whole concept of ownership is distinct from ours. Ona and Australians have never thought of acquiring land by conquest. On the other hand the Maori, who did recognize this principle, permitted one family to own a tract for root-digging and another for rat-hunting. Again in New Guinea and West Africa the trees on a plantation may be owned independently of the soil. Some hunters do not limit land tenure. The entire tribal territory is free to any member for exploitation. This holds for Ona and the Australians. In Queensland land belongs to families, usually to blood-brothers of fathers and sons, and in one instance to a woman and her daughters. It is thus a grave error to assume communal land tenure for all hunting peoples.

Pastoral nomads generally own the grazing land in common but the kirghiz depart from this rule in winter when suitable pastures are scarce. Practical considerations

thus lead to seasonal differences. In other words land becomes alienable.

Under democratic conditions effective use created land titles; but the nature of primitive farming often prevented these from becoming permanent so that strictly, the farmer possessed than owned the land. So long as a Chocataw stayed on his premises, raising corn and beans his rights were generally respected. As soon as he moved, his title was forfeited without claim to compensation and Chakao Indians followed the same plan. This principle was abolished mainly by the right of eminent domain asserted by monarchs and noblemen; or by religious sentiments that made a particular tract sacred to its occupants.

Incorporeal property : Most primitives acknowledge an exclusive right to songs; myths, designs and so forth. Even when tangible objects are involved, as in case of Plains. Indian sacred bundle, the proprietor was not conceived as owning these particular birdskins, tobacco pipes etc. but as having a right to assemble these articles. In these case the ultimate sanction came from a supernatural revelation. But commonly the god empowered his beneficiary to sell the privilege at a price consistent with its dignity. Similarly, the Siberian Koryak, who knew incantations that help in the emergencies of life, sold them at a goodly price.

However, not all incorporeal property is sacred, yet everywhere, its rights are respected. No Greenlander or Andaman Islander, ventures to sing the song of another without his permission. Notwithstanding its fanciful

origin incorporeal property may prove the most important form of wealth being readily convertible in tangible property. Lesu natives cannot become rich by selling pigs because the code forbids selling of pigs at a profit. But a magical knowledge hoarded by a few wise men is an ample source of income. No wonder such information is secret; if it leaked out fees would be abolished.

Like other forms of property these prerogatives too are sometimes held by groups, at other times individually. A Plains Indian vision generally conferred on an individual right that could not be transferred even to a son, without a formal sale. But in matrilineal Melanesians the spells had to be taught to a sister's son, in other words, the individual owning those spells was not an absolute proprietor but shared them with us maternal kin.

Inheritance: In some of the simplest societies material property is not inherited but destroyed at death as among many Californians. The Ona similarly wrap up a dead man in his clothes for burial, then burn his hut and all his other belongings; only dogs are turned over to some kinsman.

When property accumulates, an aversion to such summary sacrifice leads to fairly fixed rules of disposal of the property of the deceased. The guiding principles in case of such disposals, coincided with the social structure. In harmony with the basic fact that spouses are members of different kin group, they hardly even inherit from each other. From expediency, women generally inherit feminine utensils; boys get whatever goes

with masculine pursuits. When a rule of descent exists, it affects inheritance; as in matrilineal Malanesians. The conflict of avuncular and paternal sentiment sometimes introduces contradictory motives. We find that a chief's son may succeed to his father's office which is virtually a form of incorporeal property in a matrilineal society. A correlation of inheritance and descent appears in the disposal of widows. Filial inheritance rather marks patrilineal people, such as the Mongols and certain Africans, nephews acquire the widows of their maternal uncles among the matrilineal Banks Islanders.

Extreme primogeniture as to possession is not common among primitives, the eldest son being often as in South Africa, a trustee or administrator rather than the sole heir. Sometimes it is the younger brothers who successively assume control of the estate.

It is in harmony with primitive emphasis on status that individuals are rarely free to will their property at pleasure. An eldest son has supreme claims if primogeniture is in vogue, a nephew under avunculate, and so forth.

Q. 4 Examine the place of private property among primitive peoples.

(K. U. 1955)

Or

'Among primitive people there is comparatively little scope for the institution of private property'—
Comment.

(G. U. 1954, B. U. 1954)

Ans. Hobhouse rightly summarised the place of private property in primitive society when he said that

among primitive people there is comparatively little scope for the institution of private property'. Apart from land and its produce, primitive peoples possessed little which can be appropriated, except their small personal belongings. These it would seem belonged to the individual from the beginning. The tools and weapons are so completely identified with their owner that they were frequently buried with the owner or destroyed after him. The idea behind the practice of burying personal belongings with the deceased was that he may use them in his future life. In other case the personal belongings were destroyed because they were considered as dangerous.

Among primitive peoples, private property is recognized in such things as clothing, implements and generally in huts or special divisions in a combined hut, though this is qualified by customs of sharing and more or less obligatory exchange of gifts. With regard to land, there are great variations.

Among the hunters, the fundamental social unit is the group of kindred in loose relations with other groups with whom they form a tribe. Generally, land is common to the group or wanders over a defined area, which they will defend against outsiders. Sometimes there is group exclusiveness even within the tribe. Food is obtained cooperatively, and is shared by custom though not always in equal portions. In a few instances there is evidence of private property in land among the Veddas and Australians—but on balance the communal principle prevails in the sense that there is common use and enjoyment by the group.

The recognition of individual property in personal belongings and of personal or communal property in land and its produce may both be explained as resting on one and the same principle—"the principle of occupation and use." It is the individual who actually carries and handles the spear or fishing net, the family or the tribe which actually occupies and hunts over the land. But along with the actual use and occupation we must recognise another principle also. It is the influence of sacral conceptions. Thus among Kunama, a hedge may be mended by a cotton thread. That would certainly not do in the civilized world. But then the civilized man does not fear that death will follow from a breach of the fence as a magic result. In Oceania, where taboo reaches its extreme development, it is freely used for protection of property real or personal. The security of property followed from the fear of mortal consequences which were imagined to follow from any violation of property.

Within the community property is, as a rule respected. There are, indeed, exceptions. Thus among the Nagas, in some tribes theft is punishable by fines, beating and even death, but in two of the tribes it is not considered as disgraceful at all. In some peoples successful theft is held as by no means dishonourable.

Among the agricultural peoples, we find considerable differences in the matter of land ownership. Thus, land may be owned by the tribe or by a section within it, such as clan, local group or village. There is also tenure by families or individuals, though in many cases it is difficult to say whether the land belongs to and

individual out and out or whether is merely held by him as steward for the family as a whole. The community may hold eminent right over land, but families and individuals have occupational rights over chosen pieces of land which they retain so long as they cultivate it. In other case some land is individually owned, while other portions are retained by the tribe for common or sacral purposes. Again with more settled agriculture individual or family occupation right may harden into permanent ownership, but the waste and perhaps the pastures may remain common. Another principal operation in cases where land belongs to chief or nobles. But this ownership differs from case to case. It may mean that chiefs are administrators, exercising residual rights of the community to servility and dependence.

In short, common ownership, whether by the tribe, clan or local group, predominated the hunters, the early agriculturists and the pastorals. In the higher stages of agriculture the communal principle diminishes heavily. Private ownership tends to increase in the higher agricultural stages, but partly in association with the communal principle partly qualified by dependence on the chief or even by something like feudal tenure. The principle of private property is seen more clearly operating among the pastoral peoples, where communal restrictions are less effective and the chances of individual accumulation are greater.

Q. 5. Examine the origin of private property.

(K. U. 1961)

Ans. Whether man possesses an instinctive tendency

to acquire and possess is still a matter of dispute. In any event the interest in ownership is very complex and has its roots in several fundamental needs. Things acquire 'value' either because they satisfy needs directly or through a process of 'conditioning' or assimilation. In a great many cases, our interest in property consists just of habits of attachment; in others complicated sentiments are involved. All the primary needs, sex, nutrition, aesthetic sentiments of property. Constant or recurring needs are of special importance giving the objects to which they are attached an abiding value.

These sentiments become intimately interwoven with the sentiment of self-regard, owing to the fact that control over things, extending beyond immediate enjoyment is essential in ordering of life and the satisfaction of one's own tastes. Property is thus rooted in self's need for the exercise of mastery over things and the sense of freedom of enjoyment.

Comparative jurisprudence teaches us there are three original forms of acquiring property. (i) Goods may be taken directly from nature; (ii) they may be the product of labour or exertion, or (iii) they may be obtained by the assertion of power over other people. In all these three forms of acquisition, but especially in the last, the self-assertive tendencies of man come into play. Men may come to love things because they have put their energy into them, and because they are instruments of general satisfaction, but especially because they give them power over nature and other human beings. It is not so much the direct use

of things, as the exercise of power that gives to property "its tremendous drive" and makes it one of the roots of ambition.

Thus property arises not from a direct need to acquire and possess, but from the interweaving of other basic interests with self-regard and self-assertion.

Q. 6. Set out the principal trends in the evolution of property.

Ans. We may here briefly refer to some attempts which have been made to indicate the principal trends in the evolution of property. *Vino gradoff* appears to distinguish four principal phases : first, the formation of property in tribal and communal surroundings; second the application to landed property of the notion of tenure; third, the growth of individual appropriation and fourth, the restrictions which are being imposed upon such appropriations by collectivistic tendencies in modern times.

Sombart detects in the history of European economy a regular alternation between democracy and aristocracy. He illustrates this rhythm by the transition from the economic democracy of the primitive European economy to the aristocracy of the nomad shepherds; from the village system to manorial system; from the economic democracy of the handicrafts to the economic aristocracy of capitalism. This, in turn is followed by a democratic from as is indicated by the growing influence of trade unions, the progress of cooperative societies and the conception of public administration and restrictive legislation.

The Marxians distinguish three principal phases : the classless and undifferentiated society, passing into various forms of differentiation and eventually returning to the classless society.

Hobhouse in his review of social development also notes three stages. In the first, there is very little economic differentiation, the means of production being accessible to all. In the second, the first stage passes into a differentiated system of rich and poor, based on the principle of subordination. This is characterized by a vast extension of scale and though it theoretically comes to be based on free contract, the conditions are so unequal that subordination remains. In the third phase we may detect principles at work which if they reach fruition, will result in a combination of high industrial organization with the demands of social freedom and mutuality of service.

These generalizations are all of interest to the sociologist as enabling him to seize upon certain salient features in a vast and complicated movement.

Q. 7. Describe the role of capital in primitive society. (K. U. 1952, 1954; 1960)

Ans. Socially by far the most important question of property concerns what in modern phase is called the ownership of the means of production. The man, the household, the clan, which commands the instruments and opportunities of the providing for the maintenance of life is economically free. He who has to use the property of others is, so far, dependent and it is this kind

of dependence that is the centre modern social problem. The question of how the primitive people tackled this problem is of immense importance.

Broadly speaking communal ownership seems to be the common characteristic of the economic organization in primitive society. Land is one of the essential means of production and in most cases it was used for the common enjoyment of all. Even in cases of certain instruments of hunting and fishing though they were owned by a certain individual others had an access to it and there was no practice of paying any compensation in the event of any damage done to the instrument. Besides certain taboos and codes prevented the formation of capital. A primitive man could not sell grains or pigs at profit. Such belief prevented to a large extent the accumulation of wealth which could be utilized as capital.

In the lowest grade of society where the instruments of tillage are very simple or where there is no tillage at all and the only weapons required are those of chase, where a rude shelter can be put up anywhere and there was no accumulation of personal belongings the land is the only means of production that need seriously be considered. He who has access to the land has, if he is able bodied the means of maintaining himself. The question of the capital is partially connected with the problem of the ownership of land. In view of there being very little economic differentiation, the means of production were accessible to all. The role of capital in the earlier stages of society therefore was not to concentrate wealth in the hands of a few by creating differentiation of rich and poor. The

rise of chiefs in primitive society and development of pastoral economy slowly gave rise to the dominant role of capital which became more and more dominant along with the strengthening of institution of private property.

Q. 8. Explain the role of division of labour in primitive society. (P. U. 1955)

Or

Discuss the division of labour on the basis of sex and comment on its rationality. (K. U. 1952)

Ans. Even in the simplest societies some individuals greatly excel the rest in manual skill, so that the difficult tasks are entrusted to them. All Ona men must spend most of their time in hunting, hence no one can set up as a professional artisan and at a pinch every one must now to make all the implements considered indispensable. Nevertheless even these Fuegians recognize superior talents and honour them by special term. Such masters have no regular customers but they are paid for delicate work-for putting the finishing touch on an arrowhead or making the bridal bow that takes place of an engagement ring.

More complex societies carry specialization much further. The Shilluks have blacksmiths, boatwrights who are also tomtom-carvers and roof-thatchers and in Polynesia tattooers, architects and canoe builders. All these were true professionals. Samoan chiefs had to coddle their builders lest they leave in a huff, for they were organized in trade unions and no strike-breakers could be found to finish the job. These artisans thus formed a favoured class of skilled labour. Elsewhere certain

occupations are treated as contemptible. Notwithstanding their value to the community blacksmiths are the outcasts of the Masai of East Africa. They must camp apart, may be abused at will and never allowed to marry a Masai Proper.

We come across tribal specialization in primitive society. In New Guinea many tribes own pottery but it is manufacture in relatively few villages, which act as distributing centres. Another region of intense specialization is Guiana. There all the tribes use hammocks, canoes, curare poison, and manioc graters, but each concentrates on producing a particular article. The natural effect of tribal specialization is intensive trading.

Again in primitive society the bond between husband and wife seems to rest on the division of labour. An Australian wife gathers roots, while her husband hunts and fishes; a Bantu woman in Uganda raises bananas her husband provides her with bark cloth; a Maricopa man, planted corn, hunted, wove cloth, his wife did the harvesting and grinding picked wild mesquite beans, prepared the cotton and shaped pottery. This division of labour imposes no undue burden on either sex. Generally speaking, women are more continuously employed and man's work is more strenuous while it lasts.

In the earliest hunting tribe, gathering wild vegetables and the lowlier animals is almost everywhere a feminine task. In Australia the women dig up wild roots; among the Ona they pick up berries and mushrooms and so forth. Men on the other hand, are generally responsible for the supply of flesh. This represents possible the earliest division of labour.

This brings up to the topic of sexual division of labour, and its rationality. It seems that sexual division of labour is the chief characteristic of primitive society. We have already alluded to some of the instances of this division of labour in the above paras. Broadly speaking, all hunters' wives supply vegetable fare, so there is among nearly all peoples and industrial division of labour between the sexes. This has nothing to do with the inborn aptitudes of men and women but is a matter of convention. To us tanning does not seem to be a kind of feminine work but in most North America it is a woman's distinctive occupation. In South West men do whatever is connected with hides. North American baskets are mostly made by women, but among many South Americans the craft is masculine, though at the tip of the continent Ona women are again responsible for basket-work. In Arizona the Hopi men spin and weave, which work is done exclusively by Navaho women. Indeed extremely few generalizations hold for the whole world. However, men usually carve, work metals, plough and turn pottery on wheels; while women are by far the most commonmakers of hand-made earthenware. Judged from the standards of the complex society where the principle of division of labour remains but where the sexual division of labour disappears, we cannot justify the sexual division of labour. But it had definite place in primitive society. The rationality about it was that it kept women more continuously employed and it did not impose any undue burden on either sex. Further it gave a right to women to own what they produce

and freely dispose of their manufactures. Husband in primitive society had no right to give away or sell his wife's property. In certain regions due to this divisions of labour women enjoyed remarkable property rights.

Q. 9. 'Free contract and private property are the foundation of civilized economic but they bring their own problems in the train'—discuss. (B. U. 1953)

Ans. In the transition from the economic organization of simpler societies to the more complex economic organization of the civilized people two powerful ideas emerge. One is the idea of free contract and the other is the institution of private property. These two ideas are rightly described by Hobhouse as "the foundations of civilized economics." But it is equally true that these very two ideas have been responsible for creating vicious class distinctions and ruthless exploitation of man by man. Free contract and private property bring their own problems.

At once the cause and effect of the breakdown of the old social groupings, the accumulations of wealth in the hands of a few persons bring about new class divisions such as working class and the capitalists or the rich and the poor. It gives rise to new contrasts of palaces and slums, affluence and scarcity, new antagonisms of 'haves' and 'have-nots'. The social reformers and religious leaders have stoutly decried the evils of free contract and private property. The prophets thunder against those who grind the face of the poor. In particular exploitation is denounced as unnatural and wicked.

Religion consecrates poverty, or inspires attempts at a deliberate communism.

The sense of these difficulties has deeply affected modern legislation. There are now few countries in which contracts in industrial matters are left wholly unregulated. In England for instance we have vast mass of industrial legislation. In quite a similar spirit agrarian legislation has often restricted freedom of bargaining as between a landlord and a tenant. The defenders of such progressive legislation are called upon to disparage free contract. They may recognize that individuals have freedom to enter into obligations without restraint from their birth of status, but here freedom has somewhat ambiguous meaning. A rich trader cannot be allowed to have the freedom to hoard grains while the poor are starving. Freedom can not be allowed to destroy the balance of equality. And where the economic conditions tend to disrupt equality the state will intervene to curb that freedom something similar seems to have occurred in the attitude of legislation to private property. The state throws upon the rich the cost of measures which primarily benefit the poor. The right of private property is no longer held absolute.

UNIVERSITY QUESTIONS

Q. 1. Trace the emergence of private property in primitive society. (G. U. 1955) (See Q. 1)

Q. 2. Explain the root ideas of property. Mention the different stages of development property.

(K. U. 1952) (See Q. 1 and Q. 5)

Q. 3. Trace the growth and effect of private property in primitive society. (K. U. 1953) (See Q. 1)

Q. 4. Examine the role of private property in primitive society. (P. U. 1955) (See Q. 1 and 4)

Q. 5. Is primitive society communistic in goods of everykind? Give reason for your answer.

(P. U. 1952) (See Q. 2)

Q. 6. Examine the different forms of property in primitive life. (P. U. 1953) (See Q. 3)

Q. 7. 'Among primitive peoples there is comparatively little scope for the institution of private property.'—Comment (G. U. 1954, B. U. 1954)

(See Q. 4)

Q. 8. Examine the origin of private property. (K. U. 1951) (See Q. 5)

Q. 9. Describe the different stages in the evolution private property. (See Q. 6)

Q. 10. Describe the role of capital in primitive society. (K. U. 1952, 1954) (See Q. 7)

Q. 11. Discuss the nature of division of labour in primitive society. (P. U. 1955)

Q. 12. Discuss the division of labour on the basis of sex and comment on its rationality. (K. U. 1952)

(See Q. 8)

Q. 13. 'Free contract and private property are the foundations of civilized economics but they bring their own problems in the train'. Elucidate.

(B. U. 1953) (See Q. 9)

CHAPTER XV

MODERN ECONOMIC SYSTEM

Q. 1. Describe the result of economic dominance in our society. (B. U. 1954, P. U. 1955)

Ans. The modern economic system is a complex one. To understand it we have to study the science of Economic. But a student of sociology has to apprehend the economic institutions as a part of a social organisation and therefore has to concentrate on the relationship between the Economic activity and other aspects of our common life. We have to know how the economic system affects the total social organisation and what its effects are on other institutions in the society.

The Economic institution is the complex of the techniques, ideas, and customs relative to the exploitation of the environment for the satisfaction of subsistence needs." To satisfy the basic needs such as food, clothing, shelter, rest and recreation and as also to satisfy the growing needs of the civilized society, and economic system has been developed. But the development has not been uniform in all the parts of the world. Simple economics in which the basic economic activity consists in making use of natural products by just collecting them are known as the *collecting economics*. Hunting, fishing etc. are examples of such simple economics. Agricultural economics and allied system are known as *simple transformative economics*. These systems are very important in human development. These development of these systems has introduced closer relation between the economics

and other institutions." *Complex-transformative economics* these systems which utilize natural product largely as raw materials, performing a number of elaborate operations on these natural products or on combinations of natural products, with the result that the finished goods are far removed from the state of nature". All the advanced systems of the western countries are examples of such economy. Such a system assumes a greater importance in the social organisation. In some countries of Asia we find examples of mixed economics where agriculture and manufacturing industries exist side by side. The influence of an economic system on the social organisation depends on the nature of the system. In simple cultures the economic institution is not the dominant institution in society. In a simple economy individual is by himself an unit of economic system. There is no interdependence. But in modern complex societies individuals are parts of a complex economic organisation; therefore interdependence is maximum. Labour capital, enterprise all these are intimately interdependent. This interdependence has changed the economic relationship. Therefore it is to be noted that in complex society the economic institution tends to be the dominant institution. "In such societies the individual is related to the social organization from the economic viewpoint, not by a process of learning simple techniques but through the process of increasing interdependence. This kind of relationship tends to be impersonal. Feeling of friendship, loyalty, and enthusiasm are reduced to minimum. They are replaced by the hard pressure of necessity." The results of the economic dominance may be briefly noted.

The first result of the dominance of such an economic system is the growth of *class consciousness*. Individuals of similar economic status and functions form together a class of their own. Labour unions, trade guilds, organisation of the employers and of consumers are examples of such development. These groups are interested in advancing their own interests and not of the society as a whole. These groups inspired of the interdependence inherent in the system have developed opposite rather than co-operative tendencies. This is a very disturbing aspect of the modern economic system. Real progress and social stability are in danger. Therefore this folly of the class consciousness must be eliminated. This can be done by stressing the fact of interdependence and the need of co-operative efforts.

Another result of the economic dominance is the change brought about in the scales of fundamental values. All economic matters are considered important while as literary artistic, even ethical matters are considered unimportant. Wealth becomes the measure of an individual's worth. This is also a very disturbing feature of modern economic system. To ensure social stability and to promote general welfare it is necessary to foster ethical and cultural value. This can be done by a sound system of education and an efficient organisation of other social institutions.

The effect of economic institution on population is also an important one. The efficacy of the economic system is proved by its ability to satisfy the needs of an increasing population. But at the sametime the problem.

of distribution of economic goods goes beyond the limits of an economic system. Therefore the relationship between population and natural resources is a complicated problem. According to Malthus population has a tendency to increase more rapidly than the means of subsistence. Therefore starvation, vice, diseases and other natural checks begin to operate. But his view has been refuted by the progress of technology and science. The production of food and other materials, the system of transport and communication and the use of scientific devices check population and such other developments were not visualised by him. Historically also the conclusion of the growing population has not come true. But however a part from this, the problem of population and economic system are intimately related. Especially when we are considering the society as a whole.

Q. 3. Discuss the problems created by the modern economic system. How would you bring about economic re-organisation. (B. U. 1955)

Ans. Modern economic system is a complicated one. As such it is dominant in social organisation. It has affected the relations of the social groups. The chief characteristic of the modern economic system is the capitalistic system based on the principle of laissez-faire or free competition. It has several problems such as efficiency, wages; raw-materials, marketing, organisation, etc. But these are the special concern of the science of Economics. But the student of sociology is concerned with the effects the economic system has on the society as a whole.

It is admitted on all hands that the modern economic system is a very efficient one so far as the production is concerned. It may not be so in all the countries. But technological progress is an accepted fact. But mainly because of this technological progress, we find several evils. Slums dissatisfaction, diseases, insecurity and exploitation are the results of the modern capitalistic structure. The individual has no security. In other words, there is no freedom from want. Without getting the security, we cannot say that the existing economic system has fulfilled its social obligations. Class-consciousness, class-struggle and disrespect towards ethical and moral values are also the results of the modern economic system. To remove the evils of this system is the major problem of the day.

A It is very difficult to suggest a way of re-organisation a device to remedy these defects. Socialism, Communism and planned economy are the alternatives suggested by eminent thinkers. But all these are also not without their inherent defects. What is needed is the basic understanding of the close relations between the various aspects of social organisation and the mutual interdependence. It is necessary that every individual or group must develop social-consciousness and should be willing to contribute its own towards social good. Such understanding is the key to the solution of all of their social ills, including economic ones. It is accepted on all hands that social welfare must be achieved and the existing system which makes the poor poorer and the rich richer must be radically altered. Capitalistic pattern of Society as accepted by the Indian

people in their series of Five-Year-Plans seems to be the best solution. It is altogether a new experiment which claims to remove the evils of the capitalistic system while retaining its advantages, by allowing the private sector a reasonable margin for development. The achievement of success depends upon the willing and hearty co-operation of the people. For this people must be educated in their social obligations. Then only schemes of social control of production and distribution will be possible. This is the only way of bringing about economic reorganisation.

Q. 4. How does the accumulation of Capital affect the relation of classes in society. (K. U. 1951)

Ans. Capital does not mean only the money required for the organisation of an industry. Capital means means of production. It includes money-capital, machine tools, and such other material with which man is able to produce goods. Corn if utilised for food is an article of consumption but if used as seed becomes capital. Modern large-scale method of production necessitates accumulation of huge capital in the form of gigantic machines, plants etc. Therefore, capital is defined as "produced means of production."

Modern economic system is capitalistic in the sense that capital is the centre of all economic activity. As such capital is more important than human beings. Owners of capital are in an advantageous position over others. Thus Capital has created classes in society. It has embittered the relations between the owners of the capital and the labourers. Class rivalry is the result of the accumulation of capital.

The dominant position of the capital in the modern economic structure has eliminated the human element in economic life. All relations have become impersonal. There is no initiative or joy in the work of a factory labourer. He works only as an automaton, with an eye on the wages that are fixed. Because of these impersonal relations, there is no scope for developing good feelings between the two classes. This has also affected the moral standards. All values are subordinated to the economic consideration. Love, sympathy, feeling of brotherhood and family-affection have been seriously discarded, such qualities are absolutely necessary for the very existence of social life. Therefore the results of accumulation of capital are such that they must be eliminated in all earnestness.

**Q. 5. Distinguish between property and Capital
elucidate the fundamental notions about property.**

Ans. Property is a very ancient institution in social life. It is the result of man's acquisitiveness as an instinct. Therefore, property is regarded as something fundamental for the security and fullness of an individual's life. The chief characteristic of property is ownership. Property is owned by an individual or a group of individuals. The owner or owners have exclusive rights over it. They can do anything with it. This right to property is the most controversial fundamental right in the modern world.

It is contended that without private property an individual has no incentive to work. It is a necessary

